

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, OCTOBER 19, 1916

NEW SERIES, VOL. XVIII, NO. 42

W. S. Craft, a student in Mississippi College, was last week licensed to preach.

Messengers expecting to attend Deer Creek Association at Merigold, October 24th are requested to send their names to Dr. E. M. Causey, chairman Entertainment Committee.

King Otto of Bavaria died last week. Most people didn't know there was such a man as he had been confined in a mad house for many years, being succeeded by his nephew.

Churches expecting to make application to the State Convention Board for help for next year, ought to get blanks from Dr. J. B. Lawrence and have the church take action in November.

The church at Pontotoc reported in the Associational letter \$12,156.00 raised this year, over \$1000 of it for missions, and 71 members received. In three years they have given \$3600 and received over 200 members.

If Christian Scientists can persuade a person to believe he is in health or getting well when he is actually dying of consumption, do they not belong in the class of those described in the Bible who "receiving not the love of the truth are given over to believe a lie and be damned?"

The New Orleans brewing companies, several in number, were last week discovered shipping liquor improperly labeled to deceive the public and the officers, into Mississippi towns. They were brought into Federal court, plead guilty and fined. We were sorry the fines were so light.

The example of the Grenada Bank with its chain of banks in several counties is worthy of commendation and of imitation. They are giving farmers seed-for clover crops and lending money without interest to those who use it on their farms as directed, according to the daily papers. This is due to the difficulties farmers labor under in changing from cotton to cattle in these boll weevil times.

Since the secretary of state expressed the opinion that the new anti-whiskey laws are held in abeyance pending the election, November 7, there has been a fresh outbreak of whiskey tasters. But the officers prefer to take the word of the attorney general and are arresting all whom they find with more than a quart. This outbreak of lawlessness shows what we might expect if we went back to the old law. Nulla vestigia retrorsum, which being interpreted means, "We ain't a-goin' backwards."

It is certainly to be hoped that General Fenton, commanding the soldiers on the border, can be brought to see the righteousness and need of having strong evangelical sermons preached to the men under his command. We take it that the Mississippi members of the National Guard are as good as the average and there be no doubt of their needing it. It is commonly reported that gambling was open and common among them while stationed at Jackson. There is grave danger of fearful demoralization among soldiers and certainly there will be no enthusiasm for enlistment among the most patriotic of our people if their sons are to be subjected to the corrupt influences of army life without the saving influences of the gospel faithfully preached.

The State Fair at Jackson has been an occasion of interest and benefit to the state generally, and its management is a matter of concern to all our people. Its agricultural exhibits have given a stimulus to farmers generally. But its friends have been grieved to see a growing tendency to admit as features on the grounds "attractions" that are exceeding repellent to moral sensibilities. Last year it was reported that gambling schemes and swindles occupied a large part of the reservations. This year the directors are reported to have permitted the introduction of a dance hall. The preachers association of Jackson has made vigorous protest against this as being injurious to public morals and an offense to the consciences of many who should like to patronize the fair. If it is done under the plea that it is necessary to make the fair pay, then the Friends of Righteousness ought to see that so far as they are able it will be anything but a paying innovation. Instead of permitting corrupt practices to increase on the grounds those which have been reported in the past ought to be forbidden. The same energy put into improvements of the proper sort of exhibits would attract the substantial citizenship. We believe the fair association has misjudged the morals of Mississippians if they think that gambling and dancing will draw them. We hope the sheriff will keep an eye on the kind of attractions on the ground.

The fight to sustain the present anti-liquor laws is opening up in good shape. There was a mass meeting in Jackson Tuesday night. There was a similar meeting in Brookhaven Sunday, a great gathering at the Lincoln County Association Sunday. Rallies in the Meridian churches and at Starkville on the same day. The campaign will be kept hot till November 7th. District Attorney Hugh V. Nall has offered his services without charge to the Anti-Saloon League. Speeches will be made by both U. S. Senators from Mississippi and several congressmen. There is no doubt of the issue if the temperance people will go to the polls and vote. It is probable that on account of the temperance question being up now, more people will vote this year than ever before in Mississippi and presidential elections.

Mr. Winston Borum, son of Dr. W. A. Borum, pastor of First Baptist church at Jackson, was on Sunday night ordained to the regular work of the ministry. Rev. Zeno Wall, pastor of Clinton church, preached the sermon, Rev. M. O. Patterson, of the Bible Department in Mississippi College and W. A. Borum assisting in the ordination. These brethren with L. B. Spencer and P. F. Lipsey having examined the candidate and recommended him for ordination. Mr. Borum is a student in the college and has the promise of great usefulness. The ordination was in the church where his father is pastor.

There is some compensation in high price if you have the stuff to sell. The penitentiary trustees last week sold a lot of cotton seed for \$57.29 a ton. Cotton is selling from sixteen to thirty cents a pound. It was the custom of the Roman gladiators as they came into the ring for the fatal conflict to say "We that are about to die salute you." Though having no cotton and little else but debts, the editors congratulate those who are among the fortunate this year.

Mr. Chas. D. Johnson, now professor of English in Ouachita College, Arkadelphia, Ark., writes that they now have fifty more students than at this time last year.

The Canton church passed very complimentary resolutions in reference to the retiring pastor Rev. J. L. Philips. In his six years of service the church has grown in numbers and in liberality.

Southern California, or Italy, or any other advertised locality, has nothing on the climate of Mississippi. Have you ever seen any better weather than we have had this autumn? It leaves nothing to be desired. Have you given thanks and been cheerful.

The physical culture specialists are insisting that every muscle in the body must be given exercise and brought into use. This is true of the body of Christ: The health and usefulness of the whole is dependent upon the bringing every member into service. Whose problem is this?

Loyalty to Christ is expressed by supporting the things Christ is interested in. If Christ is interested in the evangelization of Mississippi, the one way to show our loyalty to him is to give to State Missions. May every one of the 165,000 Baptists in the State be loyal to their Lord and Master in this way.

The Brookhaven B. Y. P. U. is doing extension work among neighboring churches by holding demonstration meetings in their congregations and organizing unions. They had a service of this kind at New Prospect church, Sunday night as a part of the associational program. We know of no association in the State that is doing more to get out of the ruts.

The Brookhaven church reported this year nearly one hundred percent increase in benevolence over last year, going from \$805 to \$1273 for missions. The number of contributions to church expenses increased sixty per cent that is from 283 to 465. The number of contributions to benevolence increased over one hundred per cent that is from 162 to 382. Not satisfied with this they added \$200 to pastor's salary.

The ancient proverb "Go to the ant thou sluggard" seems to have been somewhat modified by the European combattants into "Go to the caterpillar and buzzard, you slingers," as they have patterned their land machines after the former and their air machines after the latter. It is to be feared that the children of the world are yet more aggressive in their warfare than the children of light. The creeping things and fowls of the air are furnishing them models.

Poor Mr. Lamar Fontaine who signs himself Ph. D., makes himself ridiculous writing to the Commercial-Appeal and rehashing the old silly story of Jesus having gone to India and studied under Budhists. He imagines he has found something in these "old wives fables." He then reads the preachers a lecture against preaching dogma, not knowing that everything that Jesus ever taught was dogma of the most dogmatic kind. "For he taught them as one having authority" and not as such scribes as the Nimrod of Coahoma.

Thursday, October 19, 1916.

SERMON SECTION

THE TRANSFIGURATION OF JESUS.
(By John T. Christian, D. D., LL.D.)

L

What the Transfiguration Was to Jesus.
"He was transfigured before them." Mark 9:2.

The transfiguration of Jesus is a remarkable event in His life. His earthly life had been one of humiliation and sorrow; now all of a sudden he is revealed in the glory of heaven. He had been doing good for others without a care for himself. Now the mountain is transformed into a throne for him. The transfiguration stands out singular and alone in the life of the Christ.

In the chapter preceding the transfiguration in Matthew are found some of the great keywords of Scripture and furnish a fitting approach for the transfiguration. His messianic character is fully revealed. "Whom do men say I am?" The answer of Peter is, "Thou art the Christ the Son of the living God" (v. 16.) This is the revelation of the Christ. There is also the deeper significance of the cross, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (v. 24.) And the glory shall not fail (v. 27.) The transfiguration made luminous the journey to the cross.

About an eight days after these sayings. This includes two Sabbaths and the week between. There was time for meditation and prayer. He appears to have retired to a secret place to wait upon God and to confirm the faith of his disciples. After the eight days of waiting came the transfiguration. God's blessings always come after the eight days. We are weary with toil, vexed with cares, a thousand darts of temptation have pierced us, and after six days comes the day of rest and peace. May this blessed day prove a day of rest unto your souls.

Let us consider what the transfiguration was to Jesus. It comes from two words which mean a change of form. It denotes the form regarded as the distinctive nature and character of the object, rather than the changeable form that passes away. It is the inherent or permanent form which distinguishes the object from a mere accident: "Merely a change in the aspect of Christ's person," says Vincent, "and garments would not express the deeper truth of the case, which is, that the visible change gets its real character and meaning from that which is essential in our Lord—his divine nature. A foreshadowing or prophecy of his true form—His distinctive character—comes out in his transfiguration. He passes over into a form identified, so far as revealed, with the divine quality of His being, and prophetic of his revelation 'as He is' (I John 3:2) in the glory which He had with the Father before the world was (John 17:5.) In truth, there is a deep and pregnant hint in the use of this word, which easily escapes observation, and defies accurate definition. The profound and overwhelming impression upon the three disciples was due to something besides the shining of Christ's face and garments, and the presence of Moses and Elijah; and was deeper and subtler than the effect of all of these combined. There was a fact and power in that vision which mere radiance of the dead patriarchs could not wholly convey: a revelation of Deity breaking out in that glorified face and form, which appealed to something deeper than sense, and confirmed the words from heaven: This is my beloved Son."

There was a marvelous change in him. "Alumina, common earth, can become Oriental ruby, topaz, amethyst, sapphire, or emerald. Silica can become jasper, opal, or Brazilian ruby. Charcoal can become diamond. Why not body become equally lustrous, nay luminous? That which is designed to be a temple of the Holy Ghost ought to be fit. It must be capable of such glory that John, not yet out of the body,

falls to worship, and finds the object to be only one of his brethren the prophets. Old bodies do not need to be cast aside, but to have the super-amethystine capabilities brought out." But the glory that was in Jesus was the essential glory of His divinity.

This changed character of Jesus meant to Jesus:

1. A brilliant reception of his friends. There came to Jesus Moses and Elijah. He made every preparation for their reception. It was formerly supposed that Mount Tabor was the place of the transfiguration, but that is now abandoned. In ancient times fortifications crowned its top. Beyond doubt Hermon was the mountain. "Hermon, which is indeed the centre of all of the Promised Land, from the entering in of Hamath unto the river of Egypt; the mount of fruitfulness, from which the Springs of Jordan descended to the valleys of Israel. Along its mighty forest avenues, until the grass grew fair with the mountain lilies, His feet dashed in the dew of Hermon, He must have gone to pray His first recorded prayer about death, and from the steep of it, before He knelt, could see the south all the dwelling place of the people that had sat in darkness, and seen the great light—the land of Zabulon and of Naphtali, Galilee of the nations could see, even with his human sight, the gleam of that Lake by Capernaum and Chorazin, and many a place loved by Him and vainly ministered to, whose house was now left to them desolate; and, chief of all, far in the utmost blue, the hills above Nazareth, sloping down to His old home; hills on which the stones yet lay loose that had been taken up to cast at Him, when He left them forever" (Ruskin, Modern Painters, IV. 374.) This great mountain in the midst of His land was staged as the suitable reception place.

He put on suitable apparel for the reception. All of the evangelists say he was clothed in white, but each combines the word in a different manner. Matthew says "His raiment was white as the light;" Mark says "His raiment became shining—glistening—exceeding white as the snow;" and Luke that His "raiment was flashing as with the brilliance of lightning." His raiment was as white as the light or the drifted snow. So glorious was it that no fuller on earth could make it whiter.

He assumed his heavenly countenance for the reception. Matthew says his face did shine as the sun; Luke says the fashion of His countenance was altered. There was the shining face, and the altered countenance. Paul once saw that shining face, "And suddenly there shined round about Him a light from heaven" (Acts 9:3.) And John once saw that face. "And His countenance was as the sun shining in His Strength" (Rev. 1:16.) For behold, as He prayed His face became radiant, the glory within shined through the mortal veil. "A light within a marble bust produces an effect that no light without it can rival. Flesh is translucent to inner light. Hold your hand before a candle. In that case it blazes through garments." The divine blazed through human flesh. In moments of exultation the faces of even ordinary men will shine with an heavenly lustre. We need not wonder, then, that it should have been so with our Lord, only in an immeasurable higher degree; that his face should have shone as the sun; and that, though he could not yet ascend to heaven, heaven's brightness should have descended on Him and wrapped Him round, so that even His raiment was white as the light. Not only was there heavenly light, but there was heavenly company.

The faces of other sons of men have shown, as when Moses stepped down from the Mount, or as Stephen looked upwards to the open heavens; but it was the shining of a reflected glory, like the sunlight on the moon. But when the humanity of Jesus was thus transfigured it was a native glory, the inward radiance of the soul stealing through and lighting up, the enveloped globe of human flesh. It is easy to see why this

celestial appearance should not be the normal manifestation of the Christ; for had it been, He would no longer have been the Son of man. Between himself and the humanity he had come to redeem would have been a gulf wide and profound, while the Fatherhood of God would have been a truth lying back in the vistas of the unknown; for men only reach up to the Fatherhood through the brotherhood and sufferings of the Christ.

This description reads like the wonderful one of the exultation of the Christ. "And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow, and His eyes were as a flame of fire; and His feet as fine brass, as if they were burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword; and His countenance was as the sun" (Rev. 1:13-16.)

This was no outward glory that was given to Christ at this time, but the shining forth the glory that was in Him. The word transfigured means this. This would have been the normal appearance of Jesus, had He not been veiled with humanity. From this mount of glory He was prepared to ascend His throne. Already the impatient angels are preparing the chariot of fire. The impatient horses are waiting His command. But alas He must wait. The drama of salvation is not complete. If He would be the Savior of the world, He must pass by Calvary draped in darkness and sin, and die for our transgressions.

Thus did He robe Himself and prepare for His friends.

2. It was a direct answer to prayer. He "went up into a mountain to pray. And He prayed the fashion of His countenance was altered, and His raiment was white and glistening" (Luke 9:28, 29.) Prayer precedes the great crises of Christ's life (Hebrews 5:7.) At His baptism, as He prayed, the heavens opened and the Spirit descended upon him. Not long before, at the feeding of the five thousand, He had spent the night hours in a mountain praying. He prayed when He chose the twelve, at the institution of the supper, in Gethsemane, and on the cross.

He had a direct object in going into the mountain. It was to pray. It was not to be transfigured. Who shall say how far reaching, how all embracing, such a prayer would be. What age, what race may not have hope to have shared in his intercessions, how once He prayed expressly for His immediate followers alone. In view of the cross he much needed prayer.

There was necessity that his own heart should be strengthened for his life work. As the cross was before him he was much in prayer. It was while he was praying he was transfigured. Can it be that such glory always accompanies Christ's prayers, and that its presence may have been one reason for the sedulous privacy of these, except on this occasion?

When mothers brought their babes, he took The lambs into his arms, and prayed;
On Tabor, his transfigured look,
While praying, turned the sun to shade,
And forms to pure for human sight
Grew visible amidst the light

James Montgomery, Our Saviour's Prayers.

What a lesson of prayer it is to us. "Since I began," says Dr. Payson, "as a student, to beg God's blessings on my studies, I have done more in one week than in a whole year before." Luther, when most pressed with gigantic toils, said: "I have so much to do, that I cannot get on without three hours of praying." Gen. Haviland arose at four, if the hour of marching was six, rather than loose the precious privilege of communing with God before setting. Sir

(Continued on page 7)

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Remember this is State Mission period.

The books close promptly October 31st. Don't forget. There are only two more Sundays. What is done must be done quickly. Up to noon October the 14th, we had received for State Missions \$25,137.29. This leaves in round numbers \$20,000.00 to be received by November the 1st, if we secure the \$45,000.00 set as the mark for our State Mission work by the Convention for this year. It is not an impossible task. Let's do it.

Questions For State Missions.

1. How many Baptists in Mississippi?
A. There are 165,000 white Baptists and 285,000 colored Baptists, making a total of 450,000 Baptists in the State.

2. How many white Baptist churches in the State?

A. There are 1,532.

3. How many associations in the State?

A. There were 56 at the beginning of this year. Two have been organized this year making now 58.

4. How do Baptists compare in number with all the other denominations?

A. Fifty-one per cent of the religious population of Mississippi are Baptists.

5. What is State Missions?

A. State Missions is that channel through which the churches of the State co-operate in preaching the Gospel of Christ to the people of the State and in instructing those who have accepted Christ in that Gospel so that they may become obedient to it.

6. Is there any need for State Missions?

A. There is. Mississippi is largely a Mission Field and so long as there is a single resource in men and means in subject to the will of Christ, there will be need for Missions in Mississippi.

7. How do we carry on State Mission work?

A. Through the Convention Board.

8. What is a Mission Board?

A. A Mission Board is a Committee appointed by the Convention for the purpose of carrying out the co-operative mission work of the denomination.

9. How are the members of the Convention Board elected?

A. The members of the Convention Board are elected by the Convention from its Nominating Committee. The Board consists of 27 members, nine of these members are elected each year and hold office for three years. This gives us a continuous Board but not a self-perpetuating Board, for the Board has no power to elect any of its own members.

10. Who are the officers of the Board?

A. The officers of the Board are a President, a Recording Secretary and a Treasurer. The Corresponding Secretary is not an officer of the Board, but a servant of the Board. He is not a member.

11. Can a man who is in the employ of the Board be a member of the Board?

A. No. No one in the employ of the Board in any capacity can be a member.

12. How are the appropriations made?

A. The full Board has one meeting each year which is usually the first week in December. At this meeting of the Board all requests for help and work of every kind received up to that time are passed upon by the full Board. This Board also elects an Executive Committee of seven brethren to attend to matters that may come up

during the year. All requests which do not reach the office in time for action by the full Board, are passed upon by the Executive Committee.

13. Name the different departments of State Mission work.

A. At the Convention in Columbia the Convention defined our State Mission work and divided it into the following departments: Pastoral Support, Enlistment work, Sunday School work and Church Building work, and instructed the Board hereafter to set aside a certain amount for each one of these departments and to make its appropriations accordingly. The Board has followed the instruction of the Convention. . .

14. How many Secretaries have we?

A. We have only one Secretary. The Corresponding Secretary of the Convention Board. The Enlistment men are Enlistment Missionaries and not Secretaries, and the Sunday School men are Sunday School Field Workers and not Sunday School and B. Y. P. U. Secretaries.

15. Who are the Enlistment Missionaries and are they Secretaries?

A. They are not Secretaries and for the present we only have one, T. J. Moore, in South Mississippi.

16. Who are the Sunday School Workers and are they Secretaries?

A. They are not Secretaries and at present we have two men doing field work, Mr. J. E. Byrd and Mr. W. E. Holcomb.

17. What is the Woman's Missionary Union?

A. The Woman's Missionary Union is an organization in the State composed of all the Women's Missionary Societies in the State. They are a strong arm of our Mission work.

18. Who are the officers of the W. M. U.?

A. Mrs. Geo. W. Riley is President, Miss M. Lackey is Corresponding Secretary and Miss Fannie Traylor is Young People's Leader.

19. What do we mean by Pastoral Support?

A. Pastoral Support is that department of our work which has to do with assisting weak churches in paying their pastors.

20. How many churches are we assisting?

A. We are assisting this year 216 churches to pay their pastors.

21. What is Church Building?

A. Church Building is that department of our work in which we assist churches in building houses of worship.

22. How many churches are we helping to build this year?

A. We are helping to build this year 33 church houses, nearly three a month.

23. What is meant by overhead expenses in our Mission work?

A. By overhead expense we mean office expense which includes rent, book-keeper, stenographer, printing, postage, stationery, pens, ink, typewriter ribbons, etc., and the Corresponding Secretary's salary and expenses. His salary and expenses, however, should not be counted in over-head expense for the fact that he ought to be, if he is not, one of the best missionaries that the Baptists of the State can put in the field.

24. What is the over-head expense of Mission work in the State?

A. The expense last year was \$5,038.60. This includes the Corresponding Secretary's salary and expenses.

25. What did Mississippi raise last year?

A. Mississippi raised last year \$100,470.93.

26. What per cent of this went for expenses?

A. Five per cent of this went for expense.

27. Has the percentage of expense increased or decreased in the last fifteen years?

A. In 1900 the Convention met in Jackson. That year the Convention Board Treasurer reported that he had received for all purposes \$23,921.40. The percentage expense that year was eight per cent. Last year the percentage of expense was five per cent. So in fifteen years we have decreased our percentage of expense from eight to five per cent.

28. How does the expense of Mississippi compare with that of other States?

A. We gave last week an itemized statement of the expense account of eight states. We found by comparison that the percentage expense of Mississippi was five per cent, while the percentage of expense in other states was from eight to fifteen per cent.

29. What is the difference between an apportionment and an assessment?

A. I answered this question at an association recently this way: "An apportionment is the Baptists' way of doing it and an assessment is the Methodists' way of doing it." There was a good Methodist woman in the audience. She turned to a Baptist companion and said: "There is another difference, Methodists do it and Baptists do at it." The difference, however, is that an apportionment is a suggestion made to a church by the association as to what it ought to give, while an assessment is a tax laid upon the church by an ecclesiastical authority. We Baptists do not tax our churches; we only suggest to them what they ought to do. We hope, however, that they will take the suggestion seriously and make it the minimum of their gifts.

30. What amount did the last Convention set as the basis of State Mission work for this year?

A. The last Convention fixed the State Mission budget at \$45,000.00.

31. Can we raise that amount?

A. Yes, easily.

32. How?

A. By every Baptist in the State doing his part.

33. Brother Baptist will you do your part?

A.

Education Commission

A FINE EXAMPLE:

The Rev. W. S. Allen, pastor at Shaw, gave \$100.00 last year to this great work and now he raises his subscription to \$225.00. A fine increase.

Shaw goes to full time another year. Lyon and Merrygold has bought a nice twenty-five hundred dollar pastor's home. The Lyon people are delighted that they are to have their pastor living on the field.

These changes show great progress for the churches and speaks well for Bro. Allen who is one of our very best men and preachers.

I am now back tracking in the Delta and God is blessing our efforts.

Here is hoping for victory.

W. E. FARR.

Dr. T. J. Bailey, superintendent of the Anti-Saloon League, is in correspondence with the committee on program and the president of the Ministers' Conference, endeavoring to see if there cannot be some change made in the time of meeting, so that the preachers may be at home on election day to vote for the prohibition laws and induce others to do the same. The time arranged for the meeting is November 7th, the day of the election. It has been suggested that the meeting follow the convention instead of preceding it; that is held from Friday afternoon to Saturday noon. However, no arrangement has yet been made and definite announcement cannot be given of any change of time. You will see announcement in The Record definitely at the proper time.

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EDITORIAL.**FAITH AND IMAGINATION.**

Both of these mental acts have been often misunderstood and discredited. Some speak of faith as if it were an effort to believe what wasn't so; and imagination is sometimes spoken of as if it were the opposite of reality. Not infrequently is the remark heard, "Nothing but imagination," indicating that the mental picture is an impossible thing. The word is capable of more than one shade of meaning, but certainly it is not to be confounded with hallucination or delusion. Imagination is the power of the mind to image or make real to itself and to others that which is actual or true. A hallucination is the product of a diseased or unnatural condition of mind, which makes real that which is not true. In the same way real faith is the belief of that which is true, while credulity is the disposition of mind to believe what is not true, or to accept a statement without sufficient evidence of its truth. For this reason it may be said that faith is the condition of life. We were chosen unto salvation through sanctification of the Spirit and belief of the truth. But superstition is being given over to believe a lie and to be damned. God does not ask us to believe without evidence sufficient. The great central proof of the gospel is the resurrection of Jesus Christ, and He showed Himself alive by many infallible proofs. The faith of disciples is to induce and establish by witnesses. "Ye shall be witnesses unto me." The words witness and testimony are common and basal in the New Testament. It is the purpose of God throughout His revelation and throughout the era of grace to produce faith. The religion of Jesus is based upon facts, facts attested by eye witnesses. One of His apostles says, "That which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled concerning the word of life." Then he repeats with emphasis, "That which we have seen and heard declare we unto you." Faith is believing that which is real and true.

But that is only half of the truth about faith; that is the exterior part of it. The other half of faith, the interior or personal part of it, is that the one who believes makes real to himself the thing which he believes. It is not the passive or quiescent acceptance of certain facts or truths; it is the forming in the mind the image of them, the realizing them, the making of them real in the heart and life. Now faith is the substance (making real to oneself) of things hoped for, the evidence (seeing with the mind, the conviction) of things not seen." Imagination is the highest activity of the mind. It might almost be said to be the only real mental activity. It is the mind seeing. It is this that makes an architect or enables a builder to follow the plans

of the architect. It is this that produces a work of art in any line of endeavor, music or statuary or painting. It is said of one of the greatest musical composers that when totally deaf he took great delight in reading the printed music. His mind formed the mental image of the sound. He heard with his mind or soul.

Now religion is the use of the same faculty in the higher sphere. Paul prays for the Ephesians that they "may have the eyes of their heart enlightened." You have looked through what is called a stereoscope at a double picture. It must be so adjusted at the proper distance and the eyes must become adjusted to it till the clear image seems to swing into clear view. It was this way when you became a Christian. The things that seemed vague or far off took form and became real to you as you looked on Jesus or listened to the truth concerning Him. It sounded like a new story to you and He became a new person, a real person, near at hand. It was thus He was transfigured in the minds of the early disciples, an experience of which His transfiguration on the mountain was the concrete embodiment. Thus is he transfigured in the minds of all who learn to know Him.

Not only in the initial act of faith, but in every subsequent act is the experience repeated. It is "from faith unto faith." All progress in righteousness is by faith, by making real in our own hearts the truths of the gospel. "The righteous shall live by faith." "The life which I now live in the flesh, I live in faith, the faith which is in the Son of God who loved me and gave Himself up for me." For this reason the repeated reading of the gospels and the other parts of the New Testament are helpful and necessary, not only that we may understand them better, but that they may image themselves clearly on the mind, that they may become the more real to us, that we may live amid their realities. In the womb of time our characters are forming and the life in eternity will bear the marks and imprints of mental images and spiritual associations amid which we now spend this embryonic period.

HALF A CENTURY AGO.

Recently Mrs. S. E. Slaton now of Deeson gave us a copy of "The Baptist," published at Memphis, Tenn., and dated January 23, 1869. It was addressed to F. Moseley, Senatobia, Miss. Some things in it will interest many readers of the Record. It has of course the announcement that J. R. Graves was editor and proprietor. It had as editorial contributions J. T. Freeman of Mississippi, E. L. Compere of Arkansas and Joseph Walker of Virginia. Older Mississippians will recall Brother Freeman. The price of the paper was \$4.00 in advance. Think of it! ye fortunate subscribers of cheap papers in this age of high prices. Its motto was, "Stand ye in the ways, and see and ask for the old path," etc. It has a sermon by Dr. J. M. Pendleton, at that time in the noonday of his career, which we hope to publish at some time. It had several strongly Baptist articles mostly by Dr. Graves, such as "Baptist Doctrines, Principles and Facts," "Baptist Propositions," "Baptist Colloquies," "Baptist Faith," "Axioms," "The Apostolic Commission." It is an eight page paper about the size of the present day daily. Three of the pages are taken up with advertising. These cover much the same class of advertising found in religious papers today, only more of local business. The song, "I gave my life for thee," is published, being probably new at the time. One article that specially attracted us is signed "H. F. S." and was evidently written by the beloved and lamented Dr. Sproles, then a young man at the S. B. T. Seminary at Greenville, S. C. He is urging young men to come to the Seminary, and appeals to Yazoo Association from which he went and to Brother Pittman especially, to send "Brother McMath or some other brother." There are many names, including the writer's father, many facts of in-

terest and many truths brought out in its pages that are a part of the heritage of this generation.

A NEW APPRAISEMENT.

Recently we have had a new appraisement of Dr. J. R. Graves. We owe this to an article from the pen of Dr. A. T. Robertson on "Heresy Among Southern Baptists." That article has stirred up more comment than any communication that has appeared in recent months. Much of this comment was warm, some of it simply fierce. We think that much of the offense taken at Dr. Robertson's article came from a misunderstanding of what he said, but this is by the way. We gave the article some weeks ago; and on the week following we carried an article from Dr. O. L. Hailey in answer. Dr. Hailey is a son-in-law to Dr. Graves and knew him well. His answer was in fine spirit and has done much to clear the atmosphere.

We refer to it now because it puts Dr. Graves in a new and better light. We must confess that we had looked on Dr. Graves as an opposition spirit and as the father of the divisive troubles we have had in recent years. But this seems to be an error. Dr. Hailey brings out the fact that he was ever loyal to the Convention and the boards; and stood by them when he was contending for principles not dominant in the Convention. He had clear cut convictions on many questions, such as the continuity of Baptist churches, alien immersion, pulpit affiliation, local church communion; but he never made his convictions on these questions a ground for division. He fellowshipped brethren, churches conventions and boards that did not accept these views. It is this large fraternal tolerance that we did not know of. Dr. Graves' followers have not always shared in this spirit.—Baptist Courier.

This goes to show how necessary it is for people to know each other and all the facts before entering judgment. There were somethings which Dr. Graves taught to which this writer could never subscribe, but there has been a sadly perverted and distorted conception of him by people who have merely heard about him, but who never heard him, nor read a line he ever wrote. This misunderstanding is due partly to the noise made by certain do-nothings who appropriated to themselves the name of "Land Markers" and "Gospel Missionaries." It is a pity the pure food act couldn't be made to cover their case and prevent their peddling their theological wares under a misleading title. They are more like the hybrid Samaritans who claimed Jacob for their progenitor.

LINCOLN COUNTY ASSOCIATION.

This is where Baptist churches are the thickest; and the thicker they are the happier they are and the better off is the world in which they live. Some Methodist preacher said a country Baptist was never so happy as when he got on his mule and started to the Baptist Association. They came by mule and by automobile and all were happy alike. There are thirty-eight churches in this association. The place of meeting was New Prospect where they have a handsome house of worship and spread dinner, as brother Scarborough used to say, "on the earth." Former moderator J. R. Kyzar sent a telegram from Louisville, where he is attending the Seminary and the Association responded. Rev. S. A. Williams was made temporary moderator, and Brother Luther T. Tyler was elected permanent presiding officer. He is a layman and lawyer of Brookhaven who is willing to give his time to the Lord. Brother Hez. Summers was re-elected clerk and Brother Z. P. Jones treasurer. It took a good while to elect officers because of a new provision of the Constitution provides they must be elected without nominations, one at a time, by ballot. In one case it took a second ballot to elect. But in this way the people got what they wanted and the officers

made good. The letters were not read, only the list of messengers; and afterward a committee on digest of letters put on a board prepared for the purpose the list of churches and their contributions. This showed that nineteen churches had increased their contributions over last year and thirteen had given less. This table would furnish an interesting subject of study. It is the most satisfactory method of showing up the year's work that we have seen anywhere.

The association meets four days and has a sermon every day. This year the preachers we heard were Rev. J. E. Lowe and Rev. L. I. Thompson. The first preached by appointment on "By Grace Are Ye Saved," and the second on "What Baptists Believe." They both were well buttressed by scripture, had the genuine ring and were satisfying to the saints. We did not hear the sermon on Sunday preached also by request, by Rev. J. P. Hemby. The devotional exercises were well attended and helpful.

The reports began with Christian Education by Brother Tull of Brookhaven, discussed by W. H. Evans of Wesson who took subscriptions for the Education Commission. Later there was a report on ministerial education of H. B. Price and subscriptions taken for the support of young preachers in Mississippi College and Louisville. Brother Price stated that while a student in college he had never asked for help, being ashamed to do it because the church to which he belonged did not contribute to this fund. Later also there was a great address on Christian Education by Dr. B. G. Lowrey.

Brother McGraw read a report on Religious Training in the homes, which elicited interesting discussion by many. The report on aged ministers relief was read and discussed by Pastor Morgan, and made some practical suggestions.

The Mission report was read by L. P. Keys and discussed by T. J. Moore and P. J. Lipsey. It was impossible for the writer to remain throughout, but a great program was announced for Sunday.

CONCERNING RATES TO THE BAPTIST STATE CONVENTION.

All the railroads in the State except the N. O. M. & C., have granted the usual one and one-third fare to the convention in Columbus, November 8-10, on the certificate plan. Messengers and visitors will pay full fare going and must secure certificate with each ticket purchased. These certificates will be signed by the secretary of the convention and viced by agent at Columbus, and upon presentation a return ticket will be sold at one-third rate plus twenty-five cents. Let none who take advantage of this concession fail to secure a certificate. Otherwise no reduction in return ticket will be granted.

The secretary is in correspondence with the N. O. & M. C. R. R. and feels confident the same rate will be granted by them.

WALTON E. LEE, Sec'y.

HOME BOARD EXPENDITURES FOR THREE YEARS.

Victor I. Masters, Editor of Publications.

(This work has been prepared in conference with P. H. Mell, treasurer of the Home Mission Board, and with all the local members of the board's publicity committee—F. C. McConnell, Charles W. Daniel, Walker Dunson and W. H. Major, and has the endorsement of each of these brethren.)

This statement gives the amounts and percentages of all the money used by the Home Mission Board in its work during the past three years. Those who care to check them up may do so by examining the published treasurer's report in the Home Board's annual report for 1914, 1915 and 1916.

It is proposed first to present in figures and

percentages a digest of all moneys used and then to make certain comments and explanations which may help the reader more fully to understand the figures.

The amount of money expended in the work for three years, after deducting \$17,004, which appears among the expenditures but which is not an expenditure, the total expenditure for the three years were \$1,222,928. The amount deducted is made up of payments to Georgia Baptist preachers of one-half the income of the stock fund (which is a requirement of the donor), of \$10,000 Texas error (credited by mistake in 1915, and corrected in 1916 report), for similar error for \$1,250 in Illinois in 1916, and of certain investments of funds shown on the credit side of the treasurer's report.

Of the total expenditures, \$1,014,618, or eighty-three per cent, was used in definitely missionary operations, and seventeen per cent in educational and administrative work, all of which will be shown in detail. It may be remarked that most of the seventeen per cent was also used in missionary effort, if we are to define missions in a large way.

Expenditures for Three Years.

Missionary Operations	\$1,014,618	83 %
Co-operative Missions (including Cuba & Panama)	518,268	42.4 %
Negro Missions	26,049	2.1 %
Mountain Mission Schools	139,481	11.4 %
Evangelism	147,529	12.0 %
Enlistment Missions	41,051	3.4 %
Church Building Gifts	132,237	10.8 %
Ouachita College	10,000	.8 %
All Other Operations	208,310	17 %
Administration	64,542	5.3 %
State Charges	46,015	3.8 %
Int. on Borrowed Money	16,934	1.4 %
Publicity and Mission Education	32,259	2.6 %
W. M. U. and Laymen's Expense	24,671	2 %
Other Exp. by Convention Order	7,696	.6 %
Church Extension Department	16,200	1.3 %

In this statement no credit is given to the evangelistic department for the amounts it raised, nearly all of which would not have been given but for the meetings it held. If the total of free will offerings were subtracted, which the churches did not give as their regular home mission contributions, the evangelistic work of the board which in the three years brought 41,796 converts into the churches by baptism, was accomplished at a net cost to home mission gifts of only \$67,836, or 5.5 per cent, or \$1.62 for every convert baptized.

No credit is given to the income from sales in the publicity department, which would have brought the net cost of the board's educational and publicity work, exclusive of the salary of the editor of publications, down to 1.6 per cent. The service in this department for the period has included, besides the home field, mission study books, etc., the distribution of 20,000,000 pages of home mission tracts given free to the churches.

In the per cent charged to administration, the salaries and traveling expenses of board officers and the expenses of members traveling on the board's business have been included, and also all rents and office expenditures, except that the salary and expenses of the superintendent of church extension and of the other expenses of this department have not been included. The work which this officer has done is set forth separately each year in the treasurer's report. For the three years this department has raised in cash \$57,438, besides many subscriptions. It seems just to charge the cost of this department against this work. But if the church building receipts and pledges were included in the totals which we have used, along with the department expenses, they would not increase the administrative percentages. The exclusion of this item from administrative expenses seems to be

unquestionably just in trying to come to the actual facts. But if any should insist on adding this cost to administration and at the same time on not adding the cash and subscriptions of the church extension department, the administrative costs for the three years would be 6.5 per cent.

Mountain schools and enlistment are properly classed as missions. The Home Mission Board is not doing any more valuable and far-reaching mission work than is accomplished in these departments.

We are persuaded that a fair analysis of the money paid out in other than specific missionary effort will show that much of it, if not most of it, is not only used for work which is essentially missionary, but missionary effort of a very high class. For instance, the corresponding secretary, himself, whose task is specifically administrative, gives much of his time to addresses at conventions, women's meetings and institutes. Strictly speaking, this is educational mission work. Yet we charge all this officers' time and expenses to administration. The educational work and publicity service of the publicity department is almost entirely educational missions, but we charge the salary and expenses of this officer to administration. If an allowance of one-fourth the time of the corresponding secretary and of one-half the time of the editor of publications be charged to educational missionary effort (it is more in each case) it would bring the administrative cost of the Home Mission Board down to 4.3 per cent of the amount expended.

Turning to the so-called state expenses. This cost is for the service rendered to missions in general and specifically to home missions by the state secretary and his assistants. We doubt if a higher type of mission work or a type more needed by Southern Baptists is rendered by any group of men than that which the State secretaries render, though they are designated as administrative officers. Methodists will average about twenty-five presiding elders in each state. Leaving out the ecclesiastical authority of this officer, for Baptists do not want and will have none of that, the state secretary is our one man in a state to do for the denomination what twenty-five do for the Methodists. The elder cost in a state will perhaps approximate an average of \$50,000 or \$60,000. The Home Board pays less than one-fourth of this to help the state secretaries and their assistants work for home and state missions in seventeen states.

The expenditures to the W. M. U. and paymen are really mission work, though not so classed in this showing. The W. M. U. does an educational mission work of a high order. As it turns all the money over to the boards and its other missionary work, it simply charges them the modest cost of operation. The laymen's movement was ordered by the convention to be supported by the boards as an educational missionary effort of value to our people.

The "other objects" ordered by the convention have been such things as Southern Baptist Convention minutes, Efficiency Commission expenses, other special convention committee expenses, statistical secretary, Sunday School day, etc. Altogether this expense has been very small item for so large a work.

The Home Mission Board is gratified that it is able to make this showing and we are confident it will give great satisfaction to our brethren throughout the South. We doubt if any other home mission agency in America has been able to accomplish such large missionary results at so small an expense.

The Home Mission Board is resolutely set to continue to practice all wise economy in the administration of the funds entrusted to its care. But we urge upon the consciences of our brethren that too much pressure on this single point of economy in expenditures the board must inevitably incur would seriously embarrass their board. A sound business judgment will predicate its opinion on such expense in relationship to the volume and character of work done.

Home Mission Rooms, Atlanta, Ga.

THE BAPTIST RECORD

GENERAL ASSOCIATION MEETING.

Will you please announce in your paper, that the General Association of East Mississippi, will meet with the Louin church, on the N. O. M. & C. R. R., some twenty miles south of Newton, on Wednesday after the fourth Sunday in this month, October 25-26. We want to urge upon the churches and pastors to make as liberal a collection as possible for our work. Our missionaries have done good work and deserve this pay. Be sure and come and be with us. Let as many of the convention brethren as can be with us.

They are always welcome.

JAS. E. CHAPMAN,
Corresponding Secretary.

PROHIBITION FIGHT.

The following letter from Chancellor Powers is so full of encouraging facts that, by his permission, I give it to the public.

T. J. BAILEY, Superintendent
Mississippi Anti-Saloon League.

Office of the Chancellor
University, P. O., Miss.

October 16, 1916.

Dr. T. J. Bailey,
Jackson, Miss.
Dear Dr. Bailey:

The University is vitally interested in the prohibition measures passed during the last session of the Legislature. These laws have been a benediction to this section of the State, and they have especially operated to raise the moral standard of this community.

Many men in the State who have heretofore been hard drinkers have given up the use of intoxicants. One quart of whiskey every two weeks is just about enough to make a hard drinker miserable, and he therefore gives up the habit altogether.

Many negroes are now working who were loafing and selling "blind tiger" whiskey before the passage of these acts.

Judge Bates, the Circuit judge of this district, advises me that the "blind tiger" evil in his district has been almost eradicated.

I am going to suggest that you urge Superintendent Bond to send out to each teacher in the State, during the week, a ringing appeal urging him to use his influence to have these laws stand as they were passed. I am sure Professor Bond will be pleased to act on your suggestion, to this effect.

I am enclosing my check for \$5.00 which I hope you may be able to use to advantage in the campaign.

If I can be of service in any way, do not hesitate to command me. Cordially yours,
J. N. POWERS, Chancellor.

CATHOLICISM IN MEXICO.

The following is the decree issued last year by Antonio I. Villareal, governor and military commander of the State of Nuevo Leon, Mexico, as reported in the daily papers:

"During the life of the nation the church has been a pernicious factor in disruption and discord, and has entirely forgotten its spiritual mission."

The most drastic feature of the decree is the prohibition of confession. Villareal gives as his reason for this the charge that the confessional and the sacristy in Mexico have become a menace to morality. The decree, issued in Monterey, makes the following orders for government of Catholic schools and churches:

1. All foreign Catholic priests and Jesuits of whatever nationality will be expelled from the State of Nuevo Leon.
2. Of the remaining Catholic priests, those who cannot prove their complete abstention from politics will be expelled.
3. Churches will remain open daily from 6

in the morning until 1 in the afternoon. Only priests having permission to do so will be permitted to officiate.

4. Confession is prohibited.

5. The public is prohibited from entering the sacristy.

6. Church bells shall ring only to celebrate fiestas in honor of the country, or for triumphs of the arms of the Constitutionalists.

7. All Catholic colleges shall be closed which do not obey programs and texts ordered by officials, and which do not have at their head some professor who is a graduate of the normal schools of the country, who will be responsible to the government for any infraction of the rules.

8. Any infraction of these laws will be punishable by a fine of \$100 to \$500 and arrest and imprisonment from two to four months, or both fine and imprisonment. In event of a second offense, the school will be closed.

Explaining the grounds for this action, Villareal's decree reads:

"In the interest of public health, morality and justice, the State of Nuevo Leon will limit the scope of the Catholic Church, which during its life has entirely forgotten its spiritual mission, its sole right to be recognized by modern society. The church has consecrated itself principally to conquest in politics. To secure its object, it always has been allied with the reactionary government and the despots and even with foreign invaders. It has showed itself an implacable enemy to the liberal movement and progress from the first revolution of Ayutia until the present time, and has fulminated its ridiculous excommunication over the most grand and glorious benefactors of the country, Hidalgo, Juarez, and Lerdo de Tejada."

"The pretorial and clerical rulings of Porfirio Diaz and Huerta, against which the Mexican people have been struggling heroically for many years, have had the sympathy and assistance of the Mexican church. The church has had its benedictions for the crimes and corruptions of Huerta and has unsuccessfully worked to incite the public against the Constitutional cause."

Some of the ceremonials of the church were criticised, Villareal alleging that in Mexico they have tended to the weakening of moral character. He declared it the course of wisdom to close the clerical schools for the present on the ground "it is a supreme national necessity to stamp out at the root the arrogant abuses of the Catholic church and remove the grave danger which the institution represents, more political than religious, for the tranquillity and future progress of the country. It is not the intention of the government not to recognize liberty of conscience or persecute any cults while others enjoy guarantees, and for this reason the privilege has been accorded five Catholic churches of re-opening their doors in Monterey."

Catholic churches recently have been closed in Saltillo, San Luis Potosi, and Nuevo Laredo.

It will be remembered that Roman Catholicism has had absolute sway in Mexico for the past four centuries, and the above shows how it is regarded.—Baptist and Reflector.

As this is read, Mrs. Janie Lowrey Graves is nearing her post of duty on the frontier line of the kingdom of God at Canton, China. Her stay seemed so short at home that her friends now remember it like a meteor. And now she is back among the children of the East, giving her life to them that they may become the children of light. On October 11th we received a card from her, penned in haste from Vancouver, where she had just arrived and from which she, on the day of writing (October 5th), was to take the steamer that carried her away from many who loved her to others who love her. Her noble husband gave his life to China and she and her niece, Miss Mary Anderson, are now giving theirs. May the Lord multiply His grace and make the fruits of her labors to abound with exceeding joy.

Thursday, October 19, 1916.

PROGRAM OF THE MISSISSIPPI BAPTIST CONVENTION, COLUMBUS, NOVEMBER, 1916.

Wednesday Morning.

9:00—Devotional Exercises.

9:30—Organization.

10:00—Address of Welcome.

10:15—Response.

10:30—Report of Program Committee.

10:45—Report of Committee on Publications.

11:30—Report of Hospital Boards and Committee on Hospitals.

12:15—Announcements and Adjournment.

Wednesday Afternoon.

2:15—Devotional Exercises.

2:30—Report of Committee on B. Y. P. U.

3:15—Report of Committee on Laymen's Work.

4:00—Report of Board of Ministerial Education and Committee on Ministerial Education.

4:40—Announcement of Committees and Adjournment.

Wednesday Evening.

7:15—Devotional Exercises.

7:30—Reports of College Trustees.

8:00—Report of Committee on Denominational Education.

8:30—Mississippi College.

8:40—Clarke Memorial College.

8:50—Mississippi Woman's College.

9:00—Report of Education Commission.

Thursday Morning.

9:00—Devotional Exercises.

9:15—Report of Committee on Woman's Work.

10:00—Report of Committee on Home Missions.

11:00—Report of Committee on Foreign Missions.

12:00—Unfinished and Miscellaneous Business and Adjournment.

Thursday Afternoon.

2:00—Devotional Exercises.

2:15—Report of Trustees of Orphanage and Committees on Orphanage.

3:00—Report of Committee on Sunday Schools.

3:45—Theological Seminaries.

4:30—Announcement and Adjournment.

Thursday Evening.

7:15—Devotional Exercises.

7:30—Report of Convention Board.

8:00—Report of Committee on State Missions.

Friday Morning.

9:00—Devotional Exercises.

9:15—Report of Committee on Temperance.

10:00—Report of Committee on Nominations.

10:30—Treasurer's Report.

10:45—Resolutions.

11:00—Miscellaneous and Unfinished Business.

11:30—Reading and Correcting Minutes.

12:00—Adjournment.

OUR COUNTRY'S CALL.

In view of the fact that the Baptist Pastors' Conference appointed to meet in Columbus, failed on the day of the election, and squarely facing the momentous issues involved relative to the anti-liquor and anti-advertising laws, all the Baptist preachers I have seen or written to favor calling off the conference for that day.

Rev. A. T. Cinnamond, moderator of the conference, favors calling off the conference so strongly that, whether it is called off or not, duty is clear to him, and he will vote before he goes to Columbus. Many others say the same thing.

So, brethren, heed your country's call, and vote for prohibition on November 7th.

Fraternally,

T. J. BAILEY.

If you are interested in procuring copies of the pamphlets, "Thanksgiving Ann" and "The Deacon's Tent," free, write to the Layman Co., 143 N. Wabash Ave., Chicago, Ill.

PROHIBITION RESOLUTION.

Be it resolved, that it is the sense of the messengers and visitors in attendance upon the Copiah Baptist Association, that the prohibition laws enacted by our last Mississippi Legislature are the best we have ever had, and they have our hearty endorsement.

By a recent decision of the Supreme Court of our state prohibition laws are to be referred to the voters of the state for ratification or rejection. The whiskey ring is using every effort in its power to have our splendid prohibition laws rejected at the polls on November 7th.

We recommend and urge that every good citizen in the state bestir himself at once and continuously from now until election day to induce the voters who have the good of this state at heart to go to the polls and vote to ratify the prohibition laws.

Resolved, that every preacher at every service he shall hold between now and November 7th be urged vigorously to present this matter to his congregation, seeking to induce the voters to go to the polls and sustain our prohibition laws.

Resolved, that a copy of these resolutions be furnished at once to our county papers for publication.

The Washington and St. Tammany parishes Baptist churches in Louisiana will hold a fifth Sunday meeting at Bogalusa, October 28-29. They have a fine program printed.

Rev. E. J. Caswell, who has served successfully as assistant pastor of the First church, Lexington, Ky., has been called to the pastorate of the First church, Lawrenceburg, Ky. Editor Porter says he is one of the greatest preachers for his age he knows. Dr. Porter is a good judge.

THE TRANSFIGURATION OF JESUS.

By John T. Christian, D. D., LL. D.

(Continued from page 2)

Matthew Hale says: "If I omit praying, and reading God's Word, in the morning, nothing goes well all day." If we were to pray like Jesus we would be transfigured like Jesus. The king was more afraid of the prayer of Elisha than he was of the armies of Israel.

3. The transfiguration was given that there might be a complete revelation to the world. Before this time the disciples had only seen Jesus as a teacher, he was now revealed as Lord. He is now the mighty God. He had been revealed to the mind, he was now revealed to the heart.

On the Mount of Transfiguration, the Law, the Prophets and the Gospel met, and the first two found their fulfillment in the last. Moses came as the representative of the law. When he died he was buried by God's own hand on Mount Nebo. No man knew of his sepulchre, for God had taken care of him. After these thousands of years the great law-giver comes to confer with the Christ. Sinai are opposite sides of the same great mountain. Elijah, the representative of the prophets comes for the same purpose. The chariot of fire swept him to heaven that he should not see death. He comes as the foremost of the great line of the reformers. Their work was done as prophets for God now through Christ is opening up a new and living way. The legislator and the reformer of the Jewish race were now sent to him, they had looked forward to his coming, for their work had only been typical and preparatory. The law came by Moses but grace and truth came by Jesus Christ. The hour of the old dispensation was finished, the law of Moses and the ut-

terances of the prophets whom Elijah represented, ceased to be the chief impulse in religion, without being destroyed were "fulfilled," and absorbed in the new system. He was there, whom Moses in the law and Elijah in the prophets bore witness, and in his presence they had no glory by reason of the glory that excelleth. Christ was now no longer the Teacher alone but the supreme Lord of heaven and earth.

4. The occasion of the Transfiguration was to talk over the decease of Jesus which should be accomplished in Jerusalem. The word *decease* accurately represents the original idea, out of and on a journey; and corresponds with the idea of going away, whence the word *decease*. The Greek word is familiar to us all as *exodus*, applying principally to the migration of the Hebrews from Egypt, and thus uses as a departing. In the mouth of Jesus it covers the ideas both of death ascension. This he was about to accomplish. The word *accomplish* is significant in reference to the death of Christ. Moses and Joshua had *begun* an exodus from Egypt, but had not accomplished the going out of a people from this world. This Jesus was about to do.

This was a new turning point in the life of Jesus. Godet says: "A royal pathway had been originally opened to him; it led, through temptation and moral progress, from innocence to holiness—this was the first stage of the journey—then, through a glorious transformation, physical and spiritual, from holiness to glory. In this idea we shall find the key to the story of the transfiguration."

* * * This moment then, marks the apogee of the public ministry of Jesus, and, if we may venture to say it, the point of transition from action to passion.

"Jesus had reached that point of his existence when, according to the royal law of which we have been speaking, he was to raise himself, by means of a transformation, out of the form of existence which belongs to earth, into the heavenly state. The transfiguration was the first step in this glorious ascent. That light which, from his inner being, illuminated from above, irradiates his body, and makes even his very raiment to glisten, is the beginning of his glorification. These two messengers from a higher world, who present themselves to him, are ambassadors come to meet him, and to introduce him into the heavenly habitations. Lastly, that cloud—mysterious emblem of the Father's presence—is, as it were, the chariot in which the Holy One and the Just is to ascend into the world of glory.

But what happens now? The light disappears; the heavenly messengers vanish; the cloud is withdrawn. Jesus remains; he is seen among his disciples, the same as before; and soon, as if nothing had happened, he come down from the mountain with his disciples, who had been witnesses of this scene * * *

Two opposite modes of departing this life offered themselves to him at this moment. One, that to which he had a right by virtue of his holiness, and which, so considered, was in his case the normal issue—the glorious transformation originally appointed for man, when not separated from God, and of which this transfiguration was the prelude. Jesus had it in his power to accept the triumphant departure; and it was right that God should offer it to him, for it was the reward due to his holiness. But in thus re-entering heaven, Jesus must have entered it alone. The door of necessity have closed behind him. Humanity, unreconciled, would have remained on earth, struggling with the bonds of sin and death until its dissolution. Side by side with this mode of departure Jesus considered another, to accomplish in Jerusalem, that city which kills the prophets, and which would still less spare the Holy One of God, if he refused to give way to its carnal will. This painful end to his life is the subject of his conversation with the two great representatives of

the Old Covenant, and is the one which, as he declares to them, he prefers to accept.

After having fulfilled the task set before the innocent man—that of becoming the holy man, perfect in all respects—Jesus on the point of laying his hand on the crown which was the reward due to his victorious course, turns away from it, because he sees before him another task, a final work indispensable for him if it was his purpose to ascend, not alone, but followed by a great company—the rehabilitation of fallen humanity" (Godet, Studies of the New Testament, 111-114.)

So the conversation was on his disease, his exodus out of the world. It was not to be from the Mount of Transfiguration, but from the Mount of Calvary. The messengers speak no words to revive old time memories; they bring no tidings of the heavenly world; they do not ask, as they might well, a thousand questions of his life and ministry. They think, they speak, of one thing only, "the disease that was about to be accomplished in Jerusalem." Here then we see the drift of heavenly minds, and here we learn a truth which is wonderfully true, that the death of Jesus, the cross of Jesus, was the one central thought of heaven, as it is the one central hope of earth. But how can it be such if the life of Jesus is all we need, and if his death is but an ordinary death, an appendix, necessary—indeed, but unimportant? Such is the belief of some, but such certainly is not the teaching of this narrative, nor of the other Scriptures. Heaven sets the cross of Jesus "in the midst," the one central fact of history. He was born that he might die; he lived that he might die. All the lines of our human life converge on Calvary, as he himself said: "For unto this hour came I into this world." And what is that death so all important, bending toward the cross all of the lines of Scripture, as it now monopolizes the speech of Moses and Elijah. Why? There is but one answer, the answer that Peter gives: "His own self bare our sins in his body upon the tree that we, having died unto sins, might live unto righteousness" (1 Peter 2:24.) So the Mount of Transfiguration looks toward the Mount of Sacrifice. The transfiguration lights up Calvary, and lays a wreath of glory on the cross.

The transfiguration was a bright ray of glory, but then also, he entered into a cloud and was told a dark story—that he was to suffer in Jerusalem. For this Jesus was like the rainbow which was set as a sign in the clouds. He was half made of the glories of light and half made of the moisture of the clouds. So this was a mixture of glory and death, and the death was for the salvation of men.

5. The transfiguration was the approval of the Father of the work of Jesus. "A bright cloud overshadowed them; and a voice out of the cloud, which said, 'This is my beloved Son, in whom I am well pleased; hear ye him.' That same glorious cloud which hangs about the throne had come down to lead Israel's hosts and rested upon Solomon's temple, now came upon Jesus. The voice from God proclaimed that Jesus was his Son. Behold a greater than Moses and Elijah are here; they withdraw, the voice is silent, the cloud has rolled away. Jesus is left alone. Moses and Elijah returned to the world of spirits—Jesus, God's beloved Son, to the world of men. Henceforth Jesus is the supreme law-giver and king.

All through the transfiguration the personality of Jesus rises above all other themes. He was supreme. In this personality of Christ lies our salvation. Our blessedness is, that Christ does not declare to us a system and say: This is the truth; so doing he might have established a school; but he points to a person, even to himself, and says: I am the truth, and thus he founded not a school, but a church, a fellowship which stands in its faith upon a person, not in its tenure of a doctrine, or at least only in a secondary sense upon this. It produces us a life like the life of Christ.

Thursday, October 19, 1916.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor	Jackson
Direct all communications for this department to the editor.	
MISS MARY RATLIFF	Raymond
College Correspondent.	
MISS M. M. LACKEY	Jackson
Corresponding Secretary-Treasurer.	
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lewydes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.	

ENLISTMENT MONTH!

How many subscribers have you obtained for ROYAL SERVICE?

How many additions to your society this month?

What are your plans for October 30?

How many copies of "Keep My Money" have you YOU sold?

How excellent is thy loving kindness O God! Therefore the children of men put their trust under the shadow of Thy wings, Ps. 36:7.

A card from our own Hattie Stallings sent from Portland, Oregon, tells that she "is happy on the way" to China. She sailed on the 9th. Let us remember her daily in our petitions.

The Baptist church in Macao has just received into its membership Mrs. Sun Yat Sen, the wife of the well known Chinese reformer. Mrs. Sun was baptized in the sea not far from the spot where, one hundred years ago, Robert Morrison baptized the first Protestant convert in China. (Record of Christian Work.)

Miss Mary Ratliff is sending out to each Baptist "girl graduate" of last session a letter, calling to their remembrance the things she is looking to them to accomplish as Kingdom workers. She hopes for a response from each one; and though there are nearly one hundred of them she knows each one by name and address.

Over \$900.00 has been sent to the Mary Anderson school in Canton, China from the sale of "Keep My Money." The remaining copies should find ready sale before January 1st, if each sister in each society will take up the work and just half way press it; for the book will sell itself if shown. Beloved, as Mississippians, let us show our state pride, and our gratitude to the Mississippi Woman who has given us this charming effort to her pen for this great Work in China.

The eternal God is thy refuge, and underneath are the everlasting arms, Dent. 33:27. "The Everlasting Arms." I think of that whenever rest is sweet, how the whole earth and the strength of it, that is almighty is beneath every tired creature to give it rest; holding us, always! No thought of God is closer than that. No human tenderness of patience is greater than that which gathers in its arms a little child, and holds it, heedless of weariness. And He fills the great earth, and all upon it, with this unseen force of His love, and never forgets or exhorts it self, so that every where we may lie down in His bosom, and be comforted.

Good Will Center, Meridian, Miss.

"And Jesus when He came out, saw much people, and was moved with compassion toward them."

Five years ago Meridian felt the need of a city missionary and very wisely employed Miss Nell Bullock, a Training School graduate who is a Mississippi girl. As she moved about the city, in the factory districts and various places, she too, saw much people. Having the spirit of our dear Master, her heart was moved with compassion toward these needy ones.

She brought their needs before the City Woman's Missionary Union, as is always true of these loyal workers, they asked "What can I do?" Many prayers for leadership into the best plans to meet these needs, were offered.

One day through answer to these prayers our own Miss Lackey, met with this body of women and led them to see that they should build a Good Will Center from which would radiate a spirit of helpfulness that could touch all these needy ones. Immediately they recognized God's hand and every one had faith to believe it could be done. Mrs. Henry Broach was made leader in securing the funds for this building. The building itself, stands now as a monument of her untiring efforts and success.

It has been completed and paid for, costing more than \$3,000. All of the good Baptist people in Meridian had a share, for it was built with small gifts. The largest one being only \$100 and that from a firm of four.

It was the writers privilege to spend several days in this model home located in the factory district. It is indeed a light in a somber place—the ultimate aim is to give Christ to the neighborhood. One of the activities of this Good Will Center is the night school for the illiterate. My heart bled when I saw those grown men and women come marching to enter school; yet I thanked my Father that this opportunity had been given them and that they had courage to take it. There are boys and girls enrolled who had to quit school and go to work to help support the family. Each one is very earnest and I know great good will be done toward character building.

The most beautiful part of this work to me is the spirit in which the volunteer teachers have shown in offering their services. After working hard in the schools of Meridian during the day, they come very enthusiastically each night and give their time and energy for the upbuilding of God's people. Let us pray for them that they will be given strength to continue this work throughout the year.

I trust many of our people who pass through this city will call around and see this monument of love in action. May our Father richly bless each one who made an investment in this work and may a double portion be given to the one who is giving her life for these people, Miss Nell V. Bullock.

METHODS AND PLANS FOR COUNTRY CHURCHES.

One of the best plans I have ever known for the W. M. S. to get the very best results from its meeting is as follows:

If the meeting comes before or after the preaching service, get some tactful Christian girl, who loves little children, to gather them together, either in the school house which often is hard by the church, and tell them Bible stories and other kinds as for that, while the mothers are having their meeting. If the weather is fine, gather them out doors under a tree and cause them while the men talk crops and the weather, and the mothers get the most out of their meeting. This soon grows into a well organized Sunbeam Band.

A good plan for raising missionary money that I have seen operated—very successfully is the giving of Sunday eggs. Do not have a "collector" of eggs, but a "receiver," each person sending the eggs to the receiver, who sells them and

reports funds to the society. This is an especially good plan for country societies.

As to observing the weeks of prayer in country societies which can not meet each day, I would suggest that they study the programs daily in their homes, and come together the last day, either at a private home or the church, each woman taking a small box lunch and spend the day, going over the program and telling just what has most benefited her, and then gather up the offering. This will give a lovely day of prayer and service, then, too, the little social touch will count for much in the lives of most women.

I would suggest that where it is impossible (Is it impossible?) to have a society in a country church, that we enroll the women, getting them all, as far as possible, to take the Messenger. This they will promise to read carefully in their homes, then on their preaching Sunday take their offering to church and hand to a "receiver," who in turn sends the funds to the State Board and makes regular reports to her District Secretary. This might be called a "Home Department" society. I have known one operated along this line to give over \$140.00 in one year. Of course, much will depend on the woman who acts as "receiver" as to the success of this plan.

In the country, especially, I would suggest the quarterly social meeting of the society; this brings all the membership together and often is the only "social" that some of the members engage in. If refreshments are served the expense should be equally divided among the membership, and by no means should be paid from the treasury of the society. Some societies take the social gatherings as an opportunity to shower some of the institution—our Mary Willingham School, the Orphans' Home, our Hospital, etc.

I would further suggest as one of the features of any society, and especially a country one, the beautifying of the church grounds, planting flowers, etc. You will find that all the young people of the community will be delighted to help with this, and as they begin to see results, will gladly undertake the task of placing cut flowers in the church and so will give much joy and pleasure to all who attend the church services.

I can not speak too highly of the "neighborhood Bible class." One can do no greater service to one's friends than to get them interested in the study of God's Word. This meeting should be strictly for Bible study and the best methods possible used.

Some may like to call this Bible study a "cottage prayer meeting," but it is very different, both, however, are good.

Let the church be the center of your community, through the church strive to make Christ known as Redeemer and King, let our women pray, study, teach, use and enlist all who come within their reach for His glory. When we consider that the majority of Southern Baptist churches are in the country, oh! sisters in the country, awake to the great task that is yours of sending the Gospel to the ends of the earth.

Yours in Christian love,
MRS. U. B. FROST, SR.
—In Mission Messenger.

October is slipping away. How many subscribers to ROYAL SERVICE has YOU secured so far?

Gipsy Smith, the world-famed evangelist, is preaching to the British soldiers in the trenches in France. Gen. Funston would not permit such a thing in his army in Texas, for Gipsy Smith would tell the soldiers they are lost if they have not Jesus as their Savior, and what is more, he would make them believe it. His son is a Baptist preacher and successful evangelist in this country, and it is said the father has been immersed.

SEVERE RHEUMATIC PAINS DISAPPEAR

Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process.

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DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

MISS VELMA ROBERTSON.

On the evening of August 26th the beautiful spirit of Miss Velma Robertson took its flight to realms of eternal day. Miss Velma came to womanhood through the trials and struggles incident to orphanage, having lost her father while a small child; and then in a few years the mother was taken. Notwithstanding the hardships that crossed her pathway at many points, she fitted herself to teach in the public schools of the state. She was counted by all who in any way were associated with her in her profession, as a great success. Many are the young people who are now living lives of usefulness who received their first impressions for good from her as a teacher; and larger will be the number of those who will in the last day rise up to call her blessed because of what she was and did. Well may it be said of her: "The dead, she continues to speak," and that her works follows her.

It was the writer's privilege to bury with Christ in baptism into the fellowship of the Baptist church of Scooby. She loved her Lord, her church and her friends.

She leaves a devoted brother, four tender loving sisters, together with a large circle of friends to mourn her going. Earth is richer because she lived in it, and heaven is dearer because she has gone to the mansion prepared by her Savior.

Her Pastor,
W. J. DERRICK.

WORKING AT IT.

Our enlistment man for South Mississippi, Bro. T. J. Moore, has been with us at Sontag where he spent three days in presenting to the church "Our Enlistment Work" and in following up the plan outlined by a full day's canvass. Bro. Moore's pleasing manner and plain practical way of putting this work on the hearts of the people fits him eminently for this special service. I wish that every church that has not adopted the card and envelope system for financing their work could hear him, and would put into practice the plan he so forcefully outlines. I shall ask for his help at another church.

I. H. ANDING,
Summit, Miss.

NEWS IN THE CIRCLE

MARTIN BALL

Rev. B. O. Harrell has resigned at Lockhart, Texas and will move to Oklahoma. It is not stated where he will locate.

The church at Shaw has gone to full time and will call a pastor soon—Pastor Allen having resigned. Things are improving over this way.

The church at Lyon has purchased a pastor's home and called Rev. W. S. Allan for half time. The church at Merigold will take two Sundays.

Dr. Dr. C. C. Carroll, of Winchester, Ky., has been called to the pastorate at Orange, Texas. He is a son of Dr. B. H. Carroll, who recently went to his reward.

The church at Eldorado, Okla., has called Rev. C. M. Powell, of Bellevue, Texas, and he is now on the field. This is his second pastorate with that church.

The First Church, Waco, Texas, recently enjoyed a gracious revival. Dr. M. E. Dodd, of Shreveport, La., did the preaching. About 50 additions and the church much revived.

The evangelistic force of the Southwestern Baptist Theological Seminary has accepted an invitation to hold twenty meetings in Nebraska. The meetings will begin in December.

Every pastor in the state should do his best for State Missions now, and stand with our great Secretary in his leadership to make Mississippi a Baptist empire.

Dr. H. M. King, of Jackson, will aid in a meeting at Coahoma, beginning next Sunday. A great meeting is expected. Pastor W. S. Allan serves this church in the afternoon.

Rev. J. P. Harrington has accepted the call to Prospect Hill Church, Waco, Texas. He will take charge November 1. We regret to lose him from our working force in Mississippi.

The funeral services of Dr. C. E. W. Dobbs were conducted in the Broadway church, Louisville, Ky., by the pastor, Dr. W. W. Landrum, assisted by President E. Y. Mullins, of the Seminary.

Rev. J. W. Joyner, has resigned the Second Church at Paris, Tenn., and moved to Martin, where he will enter Hall-Moody Institute, and serve churches nearby. The Second Church, Paris, has called Rev. H. C. Jones.

Pastor T. J. Barksdale, of Calvary Church, Louisville, Ky., formerly of Tupelo, is engaged in a meeting with his church. The pastor is doing the preaching. Large congregations and a good interest manifested.

The cost of the temporary building erected in Boston, in which Billie Sunday will hold his meeting is \$30,000. It is 302 feet long and 246 feet wide—will seat 18,000 people. Four hundred churches co-operated in building it. The meeting begins November 12.

The seven Baptist churches of Shreveport, La., are now engaged in a great tent meeting. Evangelist M. H. Wolfe, of the Home Board is doing the preaching. We look for great results.

Rev. Rufus Ford has resigned the pastorate of the church at Marion, S. C., and accepted the field agency to raise \$250,000 for Coker College Endowment. This will secure \$50,000 from the General Education Board.

The Baptists of Oklahoma are rejoicing in the splendid opening of the Baptist University at Shawnee. More students matriculated at the opening than were present the entire session than were present the entire session last year.

Dr. Gaines S. Dobbins, of New Albany, has accepted the position of assistant editorial secretary, under the Sunday School Board, of the combined journals, the Home Field and the Foreign Mission Journal and will move to Nashville, Tenn.

Rev. C. D. Creasman has resigned the work at Lake City, Fla., and will move to Nashville, Tenn. Bad health is the cause of the move. Bro. Creasman says some good things about his church at Lake City.

Jerome S. Hobson, brother of Dr. W. A. Hobson, pastor of the First Church, Jacksonville, Fla., has been ordained to the ministry. His father passed away a short while ago and now his baby boy takes up the mantle.

Rev. J. H. Taylor, who resigned at Mt. Vernon, Texas sometime ago, has moved to Greenville, same state, and accepted work near that place. Bro. Taylor is another one of our good preachers we loaned to Texas. It is time he was coming home.

Congregations at Clarksdale are fine. Good crowds wait on the ministry of the pastor. Additions are had at every service. A revival spirit seems to pervade the membership. The Sunday school and prayer meeting are growing all the while. The Lord is with us.

Pastor W. J. Epting, one of our Mississippi men, is a great worker at Whitewright, Texas. In his regular ministerial work he has received nine into the church within the last three weeks. Dr. Geo. W. Sherman, of Denison, will aid him in a meeting beginning the first Sunday in November.

Pastor Bacon, of Marks, has been rustinating for a short while to get a respite from his busy life in pastoral labors. He says the storms and boll weevil have ruined crops in the hills. He would have been glad "to have gotten close enough to the pest to wash the sawdust out of the whole tribute." Amen.

Teacher—"Man is a human machine."

Little Willie (excitedly)—"Yes'm; my father's a thrashing machine."

Made in Germany.

Geordie Ryton, the village cobbler, bought two clocks, one a grandfather's. He put it in a corner and placed a small nickel clock on the mantelshelf. The grandfather's clock has not been altered to the Daylight Saving Bill's requirements. "Hoo is't, Geordie?" asked a customer, "you've altered the small clock and not the grandfather's clock?" "Wey," replied Geordie, "they said the grandfather's clock's been tellin' the truth for over sixty year, an' As can't find it in me heart to make a liar ov it too. But the little beggar was made in Jarmany, so it'll be as reet, he's as reet as can be fore that job," Newcastle (Eng.) Chronicle.

It is a dangerous thing, when you have let slip an unfortunate remark, to try to cover up the blunder.

Mrs. G. was talking with the wife of Judge H. about her son's choice of a profession. "I don't want him to be a lawyer," she said.

"Why not?" said the judge's wife. "I think there is nothing much finer than the legal profession for a bright boy."

"Well," said Mrs. G., bluntly, "a lawyer ha sto tell so many lies." Then it dawned on her that she was talking to the wife of a lawyer; so she hastily added, "That is—er—to be a good lawyer!"

Ex-President Cleveland was once driven to a great gathering when a tremendous storm was raging. The hailstones rattled on the roof of the carriage. Meanwhile a band, undismayed, began to play. "That is the most realistic music I have ever heard," said the president to a friend in the carriage. "What are they playing?" "Hail to the Chief," said Mr. Cleveland, "and they are playing it with real hail!"—Sacred Heart Review.

A bashful young Scot had no courage to speak for himself. At last one Sabbath night he said, "Jane, do you ken I were here Monday night?" "Aye." "And I were here Wednesday and Thursday?" "Aye." "And once more on Friday and again last night?" "So you were." "And here I am tonight." "Yes." Finally, in desperation, "Woman, do you no smell a rat?"—Rural New Yorkers.

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Book 3. "Talks With the Training Class" (Slattery); 50 cents.

Book 4. "The Seven Laws of Teaching" (Gregory); 50 cents.

Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.

Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.

"Doctrinal Outlines," 25 cents, is prepared as a guide for those undertaking to teach either of these books.

Book 7. "The Heart of the Old Testament" (Sampey), or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 8. "Studies in the New Testament" (Robertson); cloth, 50 cents; paper, 35 cents.

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Richmond, Virginia.

Sunday School Lesson

BY A. J. AVEN, LL. D.

THE VOYAGE.

Acts 27:13-26.

Introduction.

"Paul is beginning his journey to Rome. He is misunderstood and misrepresented, but he is trustful. The Roman officials, Lysias, Felix and Festus saw no wrong in him; and even Agrippa who was a Jew did not consider him guilty. Prisoner though he was and counted with many others who were to appear as prisoners before Caesar, he rose to receive the confidence and esteem of those who made the voyage with him. In this lesson we are impressed with the thought of the influence for good that is exerted by a godly life.

Lesson Teachings.

I. A Favorable Wind: In the minds of the sailors, it was a good time to seek safe waters for the winter. They intended to go to another port where the natural protection was sufficient and where they might rest in security. It is not always safe to trust too much to prosperity, for often it happens that when we think we are secure, the pitfalls lie just beyond. This is the case with the man out of Christ, where as the man in Christ, may not know his way, yet he feels that there is a guiding hand which will steer him in safety, at all times. It may be speculation, but it is profitable speculation, to compare the vision of Paul with the vision of those who had him in custody. Paul in Christ the crew out of Christ.

II. The Ship in a Storm: This storm was not an ordinary wind, but it was a tempestuous wind. It was not only contrary to them, that they could not make any head way, but it was violent, something possibly like that sent forth to pursue Jonah, running away from God and his duty. "One of the furious winds, now called Levanters, which are not confined to one single point, but blow in all directions, from northeast to southeast." I think it was in God's purpose just as much to send this wind, as it was that Paul should go to Rome. It was in His divine Providence to create an exalted reputation for His servant. It takes just such trials sometimes to bring out the best there is in men. God wants the best there is in His servants. And when He sends the storms for His definite purpose, He is but verifying the Psalmist words "Fire and hail; snow and vapours; stormy wind fulfilling His words." The vessel was exceedingly tossed. She was kicked about like a foot ball from wave to wave. "They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, stagger like a drunken man, and are at their wit's end" (Ps. 107, 26, 27.) Not only was the tempest furious, but to add to this it became dark. The man out of Christ is not

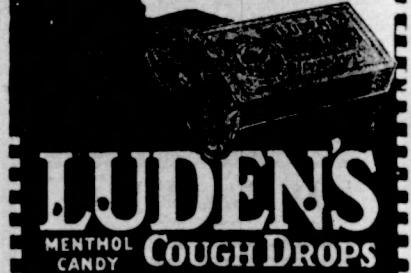
only subject to the winds of Satan, but he is tossed about in darkness. A storm in the day time is fearful enough, but add the darkness of the night to it and the dismay is increased many folds. Figuratively speaking, God's people in Mississippi are facing a storm right now in the form of an election ordered to be held in next month. Let us like the sailors do every thing in our power and then like Paul trust to God to stand by us, that we may escape. If we will do our duty God will see that we are not engulfed again with a flood of liquor. We may appeal to Caesar, but it will do mighty little good unless we first appeal to God, and then show our faith by our works. Let us see to it that the present liquor law is not recalled. If God is for us, who can be against us?

III. God in the Storm: It must have been a great joy to every one on board to learn from Paul whom possibly all had learned to trust by this time that here should not be any loss of human life. While it might have struck the owners of the vessel with some distress to know that they would lose their ship, yet in the situation in which they found themselves, I imagine they were perfectly willing to let it all go, if only they should escape with life. Paul was open and above board as to his source of assurance. He claimed not any thing for himself. It came from God "whose I am and whom I serve." Paul knew not where he was, but the angel knew where to find him. The ship was tossed here and there, yet the angel found his way into it. God knows "our frame He remembers that we are dust." The message was all inclusive. "God hath given thee all them that sail with thee." It sometimes happens that good men deliver "neither sons nor daughters" (Ezek. 14:18,) and God sometimes even spares wicked men for the sake of the good, just as Sodom might have been spared, had there been ten righteous men found. Paul gives the crew a sign, telling them where the voyage would end. "When the church of God like this ship is tossed with tempests, and not comforted, when there is none to guide her of all her sons, yet God can bring her safe to shore and will do it."

The late Gilman Marston, of New Hampshire, was arguing a complicated case, and looked up authorities back to Julius Caesar. At the end of an hour and a half, in the most intricate part of his plea, he was pained to see what looked like inattention. It was as he had feared. The judge was unable to appreciate the nice points of his argument. "Your Honor," he said, "I beg your pardon, but do you follow me?" "I have so far," answered the judge, shifting weakly about in his chair, "but I'll say frankly that if I thought I could find my way back, I'd quit right here."

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IMPORTANT ANNOUNCEMENT.

Please announce that Dr. Robertson, of Louisville, Ky., will be with us here for seven addresses beginning November the 2nd and remaining through Sunday, and that free entertainment will be provided for anyone who will come to hear him.

Dr. Robertson is one of the foremost Greek scholars of the world, and one of the most popular New Testament lecturers in America. According to Dr. Owen, Dr. Robertson received the greatest ovation given any man at the Northfield Conference this year. They sang, "God be with you till we meet again," at the close of his last address, and in an informal way bid the great man good bye, and like the disciple bidding Paul farewell at Miletus, "they wept sore." I hope that many of our brethren will take advantage of the coming of this master of New Testament interpretation and be present at each address. Let me know if you can come. From here we will go to the convention. Come brethren.

Most cordially,
ZENO WALL.

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MT. ZION.

I am writing principally to remind the Coldwater Association that we meet with Mt. Zion church at Independence, for the Fifth Lord's Day of this month, convening on Friday evening, and lasting for two days. As pastor of this church I am instructed to urge the attendance of pastors and messengers from every church in the Association. We request all who are coming to kindly notify me as soon as they can. May God give us a rich spiritual awakening of energy, consecration, and Christian fellowship.

Last Sunday was a great day for this historic church. They went from quarter to half time, re-engaging the present pastor, gave two hundred dollars to Brother Farr for Christian Education; placed new pulpit furniture in the church building; organized a B. Y. P. U. last night, and received one for baptism. This is the big country church that extends to you their hospitality. Come and show them how you appreciate their progress and spirit.

Fraternally,
C. MCKAY SMOCK,
Pastor.

FROM AN EXILE.

I am glad to report encouraging progress everyway from my pastorate with the Central church, of Winchester, Ky. From the first, interest in every department of church life and work has deepened. My congregations are, on an average, the largest in the city. For spirituality and aggressiveness, my church is noted throughout the state. It is, also, one of the most liberal churches in the land. Since I became pastor, all old, financial "scores" have been settled, and recently, within a few days, I raised quietly about \$7,000 of the \$10,000 debt which I found

on our house of worship. The balance will be provided for within the next few weeks. We will, then, have one of the handsomest buildings in Kentucky free from the embarrassment of debt. Beginning with next year, we shall employ the same financial system that I introduced at West Point, Miss., and which gave perfect satisfaction there.

My church and the people generally of Kentucky have given me a large place in their confidence and love for which I am deeply grateful. I am happy in my work, but there is a longing in my heart for my dear, Mississippi brethren that renders me a bit uncomfortable much of the time. Added to this, is some fears about the health of my family up here. We have suffered no little from colds and catarrhal troubles. For us, much of the summer even has been disagreeably cool.

At present, I am assisting an old friend in a most gracious meeting at Germantown, Ky. A great spiritual awakening has come to the church, and many sinners are being saved. I shall go to Nashville, Tenn., next week to hold a long-promised meeting at Grace church. I anticipate a happy visit among my many Nashville friends. Shortly after my return home, I am to be assisted in a meeting in my own church by Rev. J. J. Wicker, D. D., of Richmond, Va., an old college mate of mine and a cherished friend of many years.

I beg to be remembered in great love to all the Mississippi brethren. I shall sorely miss their blessed fellowship at the approaching Convention in Columbus.

Fraternally,
R. L. MOTLEY.
Winchester, Ky.

PINOLA B. Y. P. U.
(S.S. "Collum.")

Sunday night, Sept. 24, the B. Y. P. U. of Pinola Baptist church was reorganized and the following officers elected:

Mrs J. H. Williams, president.
Miss Annie Dear, vice president.
Miss Mattie Giles, secretary.
Miss Belle Myers, treasurer.
Mrs. Dora Giles, librarian.
Bob Henry Giles, corresponding secretary.

Four groups were reorganized, with the leaders as follows:

Mrs. W. F. Walker, Mrs. C. S. Giles and Miss Lillian Bush; the fourth leader is yet to be selected.

The B. Y. P. U. manual was adopted as our guide, and the Constitution revised, so that all persons from 12 years old and up may be members; also the married people are accepted as active members.

Already we feel that new life is being given our union, under the leadership of our efficient president, and all are entering enthusiastically in the work.

BOB HENRY GILES,
Corresponding Secretary.

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by internal blood purifiers because they are caused by blood disorders. However, Eczema, Tetter, Ringworm, Itch, Sealy Patches, etc., cannot because they are parasitic skin diseases. It takes a positive skin remedy like Tetterine to destroy the germs and heal the surface. Dr. W. S. Fielder, Electric, Ala., says: "I never use anything else but Tetterine in all skin troubles." 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

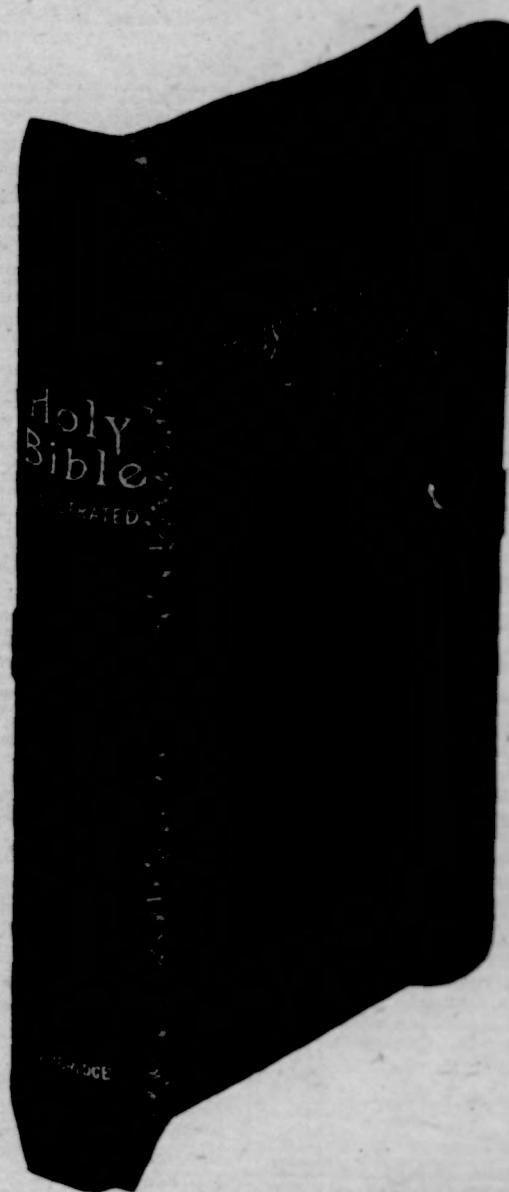
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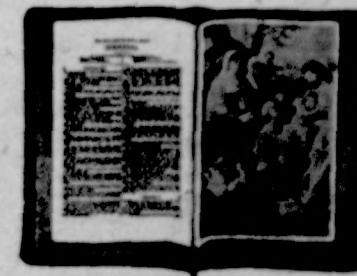
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CHILLS

and fever though not immediately dangerous, are extremely unpleasant and if neglected, may prove fatal. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chills & Fever Tonic and Liver Regulator is a well known reliable remedy, harmless but effective. Contains no calomel, arsenic or other dangerous drugs. For sale by best dealers everywhere, price 50c. Manufactured by The Van Vleet Mansfield Drug Co., Memphis, Tenn.

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SUNDAY SCHOOL CONVENTION.

The Hinds County Sunday School Association met at the New Salem church on Sunday, Oct. 8th with a large number of delegates present and an enjoyable program was rendered as follows:

Welcome address—Pastor.

Response to Welcome address—Mr. J. T. Wallace Jr.

The Inspiration of the Scripture—Prof. A. J. Aven.

The Country Boy—Dr. J. W. Provine.

Work in the Junior Department—Hon. Virgil Howie.

Story Telling—Mrs. Phelps.

A large crowd was in attendance, and a bounteous dinner was spread and all enjoyed themselves to the fullest extent. Delegates were present from nearly every school in the association. Some exceptionally good speeches were made and earnest and thorough work was done along all lines of Sunday school work.

The association accepted the kind invitation of the Tinnin school to be with them at the next meeting.

Well-Expanded Lungs Not Enough.

Pure blood is indispensable to the health and strength of the lungs. The delicate structure of these organs makes it necessary. When the blood is impure the lungs lose their tone, and even if they are permitted to expand freely, they have not the power fully to perform their important work. The fact is, there is nothing more necessary in our physical economy than pure blood—the kind of blood that Hood's Sarsaparilla makes. This medicine is the good old reliable family remedy for diseases of the blood, scrofula, rheumatism, catarrh, and low or run-down conditions of the system. At this time, when coughs and colds are so prevalent, Hood's Sarsaparilla is an invaluable tonic. Get it today, and begin to take it at once. Accept no substitute.

TONY'S COURSE IN RELIGIOUS EDUCATION.

(By Harriet Chapell.)

There is nothing spirituelle in Tony's appearance, and I believe he would be agreeably interested in any mischief that would appeal to any other boy of twelve; but Tony is taking the most effective course in religious education that I have come upon in many a day.

His round face has an amiable, rather sleepy expression, and there are dog-like brown eyes below his rough mop of dull brown hair is not dark enough to be romantic. His clothes are clean and stout, and of the usual sort seen on boys of lower New York. He is the eldest of six stair-step children, ending with the one year old baby, and the baby is one of the sub-courses in Tony's religious education. Altogether I believe there are about ten sub-courses.

My duties put me where I can regularly observe Tony at some of his studies. He comes with his parents and the stair-steps to every preaching service in their native tongue and listens with commendable seriousness, although at times there is a certain abstraction in his expression which culminates in desperate nods. But asleep or awake he seems to enjoy the holy sounds that fall on his ears and to absorb them subconsciously, and the prayers, songs and sermons seem to take effect in his perfect patient and serenity. Never have I seen him anything but gentle and affectionate with any of the little ones, and on those days when his mother gives him the baby to tend he holds it or hushes it or carries it out, if occasion requires, with

Sure enough before long Tony reappeared with his sisters. He was somewhat taller, but not as round-cheeked as I wished. The next Sunday he was absent.

"Where is Tony?" I asked, fearing he had fallen a victim to the parasite dragon.

"He is outside," said the missionary. "He would not come to the

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One of the oldest and best equipped colleges in the State.

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J. W. PROVINE, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

unfailing and expert patience. His mother lifts no finger, whatever mood disturbs the baby, if Tony has it.

One day he crept up to the organ and listened enchanted to the music before the service. According to present indications he will be singing in a few years, like his father, in the whole-hearted, whole-tongued way of the Italian men that always suggests the open fields. Besides his attention to the music, he volunteered a remark about liking the screen pictures of St. Paul, shown the week before by the pastor, and he asked for a child's paper with pictures and big type that was lying there. But as a rule Tony is not eloquent, but very shy.

So I said to the biggest of the three little sisters in their blue frocks all alike, "You have a nice brother; he is good to you."

"Si," she said, "he maha me laugh."

"What does he do?" I asked, thinking of how he made them laugh but she answered:

"He blacka shoes."

"Oho, doesn't he go to school?"

"No, his eyes not good; he not go now to school. After summer we get money, get glasses. Now he blacka shoes. When he come home he play and maha me alla laugh lots."

"And he takes care of baby and little sister."

"Oh, si," she said carelessly, as though that was to be expected. "My mother work every day; Tony get supper and play with us."

In the summer I missed Tony and the little sisters and when I asked about them the fresh-air worker said:

"They are in the country. I wish they could stay all summer because of this paralysis epidemic, but the father is nearly crazy with fear about them. He cries and wanders about the home and kisses the children's clothes as though he expected never to see them again. Any day he may insist on having them sent home at once. I tell the mother how good it is for them in the country, and she says she knows it, but 'I tella him, but he not understand; he wanna Tony.'"

Sure enough before long Tony reappeared with his sisters. He was somewhat taller, but not as round-cheeked as I wished. The next Sunday he was absent.

"Where is Tony?" I asked, fearing he had fallen a victim to the parasite dragon.

"He is outside," said the missionary. "He would not come to the

meeting because another boy has stolen his coat."

In a few moments the father hustled him in. He looked much abashed at appearing in his old sweater in the church. "You might know that boy would run away with your coat if you let him take it," they said, and Tony hung his head at this blow to his faith in human nature.

"Can't you get it back?" said the missionary. "That boy is not as big as you."

"Oh, I have to fight him," said Tony miserably.

"All right, Tony. I will find you another coat of some sort, so you can come to meeting," she said, and again the sun of good cheer shone in his face.

So I had the assurance that he will continue his course in religion, and I look to see the seed of the kingdom grow up in his as quietly as the grain ripens in the good soil! —Watchman Examiner.

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Mr. C. G. Simon will gladly send a free catalogue of over 450 styles of Ezwear Shoes along with self-measuring blank to all who write him. Write for your copy today and make your feet happy. Address Mr. C. G. Simon, 1589 Broadway, Brooklyn, N. Y.

The late Booker T. Washington used to tell this story: He said in one of the black counties of Southern Mississippi a meeting was held in the city hall at the county seat for the purpose of organizing a movement to encourage the emigration from the North of desirable skilled labor. As one of the promoters of the plan was leaving the building after the gathering had adjourned, he was halted by an aged darky of his acquaintance.

"Kunnel," inquired the old man, "what you-all been doin' in thar tonight?"

"We're trying to work up a scheme to bring more white people down here," explained the gentleman. "What do you think of the idea, Uncle Zach?"

"W'y, boss," said Zach, "dey's already mo' white folks in dis county now dan us niggers kin supp't."

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JACOBS & CO., ADV. MANAGERS
Clinton, S. C.COLDWATER ASSOCIATION, OCT.
7, 1916.

Dear Record:

You must let me have a little space for the Sleeping Giant. The Coldwater Association, has even at this late hour, after a prolonged waiting been "kinder" waked up. If you will spare the space, I may indicate why I say, "The sleeping Giant has waked up" before closing.

Pursuant to custom, we associated in our seventy-fifth annual, Wednesday, Oct. 4th, 1916 with the Saints of the Baptist church, Senatobia, Miss. "Excelsior," Bishop A. T. Cinnamon, pastor, with such a lovely and loving hosts of brethren and sisters, citizens and messengers as may never be outstripped. And in addition to the splendid Baptist hosts, there was also to our greatest gladness, a most encouraging attendance of our Christian neighbors. Surely one is justifiable in reporting that the Lord was there, manifestly present. If I were not opposed to complimenting and boosting preachers—or anyone else, as for that—I would have to say, "Cinnamond is just fine. He is as sap to the tree." But then all of the Coldwater preachers are fine, very fine, and none for exchange, but more like unto them needed and wanted.

After usual letter readings, enrolling messengers for forty-four churches, election of officers to completion of organization, as Dr. Lawrence might say about "as was done in ruts for years or more" we got down to business.

Bro. J. O. Hill, pastor of the Sardis Baptist church, preached, read, and delivered, the annual association sermon. Now, I thought part of his sermon was splendid—I wonder if that is the correct word to use about it—Epigrammatic, pointed, pithy and full of thought. I wish I could preach half so well and more, be loved, as Hill is at Sardis as pastor. How I do wish I could have been a preacher.

After a big dinner and the adoption of a cut-and-dried definite minute, set apart and distinctly defined program (?) called an order of business, the afternoon session was launched. It was easily noticed that everyone was moved with marked interest and enthusiastic participation in every procedure. The house was full and attentive.

The body had already recognized

visiting brethren and invited to comfort among us our Christian pastor neighbors and their flocks who were encouragingly present and most welcome.

Among the good things we want to now mention was the presence of Brethren B. G. Lowrey and W. E. Farr, who are too well known for further mention, save to say that fine harvest must come from such sowing. Such speaking ought to bear rich returns. Dr. Farr's pleading for Baptist girls made some of us cry, and Dr. Lowrey's plea for our Baptist boys and Clinton College made some of us ashamed. Some of us want our boys to be great, but then "we are too poor and can't." But none are so poor but can stay at home and help the other fellows, if only a little.

Dr. P. I. Lipsey, Jackson, Miss., editor of The Baptist Record; yes, our own beloved Plautus, our boy once, and he had come home for a while, was with us, not a prodigal. No! No! but a "son in whom we are well pleased." How our hearts did burn within us as he read for us the Scriptures and led in all our devotionals, and then his speeches on publications and religious literature were as light to our waiting hearts. Some of us wish that he would give us the gist of those talks through The Record. Some of his points burn in my brain and I hope will do me good, and might "be sap" to some other soul. Oh, that everybody, especially every Baptist in Mississippi would read The Record, and abstain from bad literature, as from a death-dealing plague. The usual standing committee reports were said to be fairly meaty, year's contributions fair, but in spite of us were spiced a little bit from "the ruts of forty years." Reports on the four missions were spoken on by Dr. J. B. Lawrence as only Lawrence can. We people up here believe Dr. Lawrence knows his lesson, and we love to hear him talk. He preached our denominational discourse on Wednesday night, and the tract committed was instructed to print and distribute same. It was great. Let everybody look out for it and help send it to some people who also need to know more of us peculiar people, the Baptists.

The association, by resolution, unanimously cancelled the old mission board contract with the State Board, as this is why I said above, that Sleeping Giant has at last waked up. The Coldwater Association now stands on the same footing with sister associations, or should I say brother associations? The proposition for or report of committee for dividing the association into two or more bodies was "lain on the table" and was left there. It is thought some of the churches during the coming year may swarm and form a hive for better honey. Late in the session a brother submitted a resolution looking to the matter of who shall compose this association and consequent change the constitution, making all messengers who vote men. It is thought by some that good may come from such an agitation. A noticeable effect of an order of business that fixes every body and every item at a set hour, it was said by

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Prolonged His Life

Dr. Caldwell's Syrup Pepsin Effectives
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Among older people the various organs of the body have a tendency to slow up and weaken, and this is usually first manifest in a pronounced inactivity of the bowels.

Good health is dependent on regularity in this important function: whenever there is the slightest indication of constipation a mild laxative should be taken to relieve the congestion and dispose of the accumulated waste. Cathartics or purgatives should not be employed, however; these are too violent in action and their effect is only temporary.

A mild laxative such as the combination of simple laxative herbs with pepsin, known as Dr. Caldwell's Syrup Pepsin, is the ideal remedy. It is gentle in its action, bringing relief in an easy, natural manner, without griping or other pain or discomfort, is pleasant to the taste, and can be obtained in any drug store.

Mr. Robert LeForge, 918 Kirkwood Boulevard, Davenport, Iowa, says he has always had a bottle of Dr. Caldwell's Syrup Pepsin in the house for the past eighteen years, and that by using it occasionally as the need arises, and in this way keeping his health good, it has prolonged



his life, and brought ease and comfort.

Dr. Caldwell's Syrup Pepsin is sold by druggists everywhere, and costs only fifty cents a bottle. To avoid imitations and ineffective substitutes be sure to get Dr. Caldwell's Syrup Pepsin. See that a facsimile of Dr. Caldwell's signature and his portrait appear on the yellow carton in which the bottle is packed. A trial bottle, free of charge, can be obtained by writing to Dr. W. B. Caldwell, 473 Washington St., Monticello, Illinois.

opened the mail referred this inquiry to the livery department, and that the head thereof dictated a brief reply:

"Bottle-green coat, fawn-colored cockade. We can quote you prices as follows:

In a short time came this plaintive letter from the young man in Little Rock:

"I always knew it was expensive to get married, but can't you suggest something a little less elaborate?"

ALL REMAINING 1916 ISSUES
FREE.

New subscribers for The Youth's Companion for 1917 who send \$2.00 now will receive free every remaining weekly issue of 1916. The Companion improves every year — new features, captivating stories, sidesplitting sketches of down-east life. If you have a growing family whose pure ideals you wish to see reflected in their reading you cannot choose a more satisfying publication for everyone in it than The Youth's Companion.

Let us send you free the Forecast for 1917, which describes in detail the good things promised to Companion readers during the 52 weeks of the coming year.

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THE YOUTH'S COMPANION,
St. Paul St., Boston, Mass.
New Subscriptions Received by The
Baptist Record, Jackson, Miss.

"Dad," said the young medical graduate, "in your two weeks' absence I managed to cure Mrs. Goldenby of her indigestion."

"My boy," said the old doctor, "I'm proud of you, of course, but Mrs. Goldenby's indigestion what put you through college."

From a story told in Little Rock it would appear that a certain young man of that town was terrified by the conventionalities that appeared to him to be necessary in the case of his marriage to a girl of that town.

The youth sent a letter to a large clothing concern in New York to ask:

Now, it seems that the clerk who

A \$3.50 Red Letter \$2.50 Teacher's Bible for 2

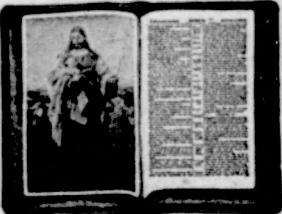
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This Shows the Long Primer Type Used

Judah's posterity.

1 CHRONICLES, 2.

53 Duke Ké'náz, duke Té'man, duke Mib'zar,
54 Duke Mág'di-el, duke I'rám.
These are the dukes of E'dom.

CHAPTER 2.

1 The sons of Israel. 2 The posterity of Judah by Tamar. 3 The children of Issachar. 4 The posterity of Caleb the son of Hezron. 5 Hezron's posterity. 6 The posterity of Machir. 7 Jerusalem's posterity. 8 Shechan's posterity. 9 Another branch of Caleb's posterity. 10 The posterity of Caleb the son of Hur.

THESE are the sons of Is'rā-el; Re'u'ben, Sím'e-on, Lé'vi, and Jú'dah, Is'sa-char, and Zé'b'u-lún, 2 Dán, Jó'seph, and Bén'ja-min, Náph'ta-li, Gád, and Ásh'er.

<small>4 Or, Jacob.</small> 1 Ge. 38. 12. 2 Ge. 38. 1. Nu. 26. 19.	19 And Cá'leb which b 20 And begat Be 21 And to the d ther of when h and she 22 And three ar Gil'e-ad 23 And
<small>3 Ge. 38. 29, 30. Mat. 1. 3.</small>	<small>4 Ge. 46. 12. Ex. 6. 18.</small>

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Signed.....

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BRAZILIAN LETTER.

(W. C. Taylor)

We got out of church at seven-twenty tonight so I will write you a while. My pastor preached a good sermon today from Phil. 3:12, which in the Portuguese reads, "Not that I have already attained, or am already perfect, but I press on to attain that for which I was also made prisoner by Jesus Christ." The congregation sang unusually well today. They sang "In the Sweet Bye and Bye," the first time I ever heard it in Portuguese. The Brazilians do not sing many songs about eternity and what it means to the Christian. One rarely hears "In the Sweet Bye and Bye," "Jesus Lover of My Soul," and I have never heard "How Firm a Foundation" in Brazil. One reason is that the last two are wretchedly translated. That often kills a good song. A song in which you have to swallow two or three words every other line is impossible. I get mad right in the midst of some good old tune every now and then to see how it has been butchered.

Salles preached a fine evangelistic sermon tonight from Ps. 118:8-9, "It is better to trust in the Lord than to trust in man. It is better to trust in the Lord than to trust in princes." During the course of his sermon he illustrated with one family in his church. Several years ago a boy of 16 was saved. He was the first from this family to believe and was severely persecuted at home and by others but led a devoted and beautiful Christian life until his death two years later. As the hour of death drew nigh for the family brought the priest and implored the boy to confess to him. But he refused, saying, "I confess my sins to Jesus. I will not confess to a sinner such as I am myself." Salles came to the home his last day. The bed was surrounded with the family as Salles talked with him of the goodly hope of the believer. He smiled and said he feared nothing for he expected soon to be with Him whom he trusted. But he expressed only one cause of sadness. The family looked eagerly for him to say that it was because he had refused the services of the priest, but he said it was at the thought of leaving all his loved ones lost, without a Saviour and outside the true church. And he and Salles sang the songs he loved and thus he went out into eternity in joy. Hardly a year passed by until Salles was sent for by his sister, a victim, I suppose, of the same dread tuberculosis so common among these factory hands, and she told him of her salvation and asked that the church gather in her home that she might publicly profess her faith in Christ though she could not be baptized. They did so. But one of the sisters would not stay in the house. In Rio Largo and many other places the Catholics contemptuously style all believers "the goats." She said she was not going to stay there and listen to those "goats" sing. But they came often and sang and finally she said that really she had no use for them but their songs were "uma Bela-leza"—"a beauty," a more classical expression in Portuguese than in

English. Today all the family are saved and in the church.

The young people of Salles' Sunday school are still selling large quantities of various portions of the Scriptures. Often the people will give their copy to the priest to destroy and secretly come at once to buy another copy.

At the close of the sermon tonight I prayed in an unknown tongue. It is certainly disconcerting to get right in the midst of your prayer and have to stop and think for half a minute and ponder what is the third person plural of the perfect indicative of the verb to give, or to wonder, if this verb one is about to use takes para or por in this connection or no preposition at all. Johnson preached without a manuscript tonight in one of the missions of one of the churches. I hope my day will so come one of these days.—News and Truths.

THEOLOGY AT JACKSON COLLEGE.

The opening of a course for negro ministers at Jackson College is doubtless the most interesting and satisfactory announcement in many years for the ministers of the state. The course is in operation beginning October 16th, and a state wide campaign will be made to have all our Baptist Ministers equip themselves with this systematic work, looking toward better fields of usefulness for themselves. This is a special opportunity for every young man in the state aspiring to the ministry.

The Rev. J. E. Briggs of Union Theological Seminary and of large experience as an instructor is now heading this department at the college, and invites correspondence from any and all ministers of the state. Among the courses now being offered are Biblical Geography, Homiletics, Pastoral Theology, Elocution, English Exegesis, Baptist Church Polity and Psychology. Arrangements are being made to accommodate pastors who have their churches to attend over Saturday and Sunday. There is no charge for tuition to ministers and board can be had at the college for \$8 per month, or \$2 per week.

Business Course.

A course in business including Business Arithmetic, Business English, Book-keeping, Shorthand and Typewriting, is now provided for and offered at the college—this to commence October 30th and continue the remainder of the school term. Students applying for admission to this course should have at least a grammar school education.

For further information address the President.

"I'm glad I stutter," said Bill Bust. "I am a lucky geek; Old Nature's fixed me so I must Think twice before I speak."

—Milwaukee Sentinel.

B. J. LEONARD Dentist

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JACKSON, MISS.

THE REVOLT IN FRANKLIN FLAT

Juliet paced anxiously between the cook stove in her tiny kitchen and the parlor bay window. The clock ticked with an annoying business-like air, as it marked off the passing moments.

Half after six, and no John! The muffins were growing cold, and the steak was broiled to turn. "I would not say a word," she burst forth, rebelliously, "if he had to come from town on a car, and was liable to be delayed, but it is just so twice every day. The office business is systematized perfectly, and we are only two blocks distant. It is downright selfish in John, to say nothing of the dreadful waste of nervous energy and good food."

At ten minutes past seven a key grated in the lock, and handsome, debonair John Holworthy came in with an accompanying rush of cold air.

"Hello, girlie, kept you waiting, did I? Sorry, but I met Sanborn out here at the corner, and we stopped to talk. A fellow with his own way to make in the world has to be civil to every one. A man can't be eternally thinking of his mealtime and his song."

Juliet choked back the tears. "A woman has to be always thinking of meals," she answered a trifle coldly. "You know that I delight in preparing dainty dishes to please you and in making our nest the homiest place in the world, but it is discouraging to plan pleasant surprises and have the labor of love and the materials wasted or past their best."

John looked at her in astonishment. In their eleven months of married life she had seldom protested when he was late, and then only in the gentlest way, that he had always silenced with a kiss.

He left not a little injured at her most unexpected attitude. It was a disagreeable showing which he had

not looked back over months of growing indifference to her convenience, and the injustice of it made her cheeks burn. It was an uncomfortable meal for both, and directly it was over John took his pipe and paper and retired to the seclusion of the den.

When the tiny kitchen was in perfect order, beans put to soak, and bread set for the Saturday baking, Juliet Holworthy found herself strangely weary and her head throbbing uncomfortably. She went into the little parlor and looked at the long, undisturbed pile of music; next, the cover of her desk was lifted and a pile of unanswered letters confronted her, and several half-finished manuscripts stared reproachfully upward—pot-poilers," she gaily called them when a stray cheque gladdened the day's mail. Next she visited her sewing basket and smiled almost cynically at the heap of unfinished work which bore silent witness to good intentions which had not yet borne fruit in finishide work.

She had tried so hard to keep all her work abreast, but the meals dragged so unnecessarily, and the whole household system was so disarranged in consequence, that everything else was as good as crowded out.

Without a glance toward the den or its misused occupant, she went into the little bedroom that she had planned with such loving thought, and hurried retired to nurse her aching head and outraged feelings. Before long she found herself walking heavily along an exceedingly dusty road, beside which bloomed most beautiful flowers. She gazed at them longingly, but without avail; she was helplessly chained to the wheel of an immense gilded chariot. From every spoke rattled and jangled countless frying pans, broilers, toasting forks, brooms, dusters, fantastic jelly molds, and innumerable other kitchen contrivances. Music and the sounds of gaiety were to be heard on all sides, but if she essayed to move a step from the wheel, an angry discord arose from the utensils. The driver peered over the chariot side. She started. It was John.

All the next day she went about her duties soberly, with the disquieting dream in her mind. The evening meal was in course of preparation, when the mistress of Franklin Flat burst into a sudden peal of laughter.

"Bear witness, O ye companions of the wheel!" she cried enthusiasti-ally, flourishing the bread knife, "that we—you and I—are to deliberately set to work to break our Johnny of his dreadfully annoying habit of being always late. Bless us! it will take heroic measures, but with all his faults we love him still."

When the deeply offending John came in at six-thirty, he found his wife leisurely embroidering a strawberry centerpiece. There was no steaming hot dinner ready to be hurried upon the table. He sat down a trifle uneasily, and looked anxiously at the clock.

"Dinner will be ready by and by," she assured him with a guileless smile. "I was busy and it got late all at once. It is a nuisance for a

woman always to have her eye either on the clock or the refrigerator."

"Yes, but," he explained a bit awkwardly, "I have tickets for the concert you have wanted to hear so badly. Can't we just take a bite and run along?"

For a moment Juliet wavered. Those tickets were distinctly a peace-offering—a bribe, for he had not been on time, even tonight. She fancied that the tea kettle gave a derisive hiss. With a sudden hardening of her naturally tender heart, she arose and set about an apparent hurrying of things; but dinner had to be eaten, the dishes washed and an appropriate toilet made. For some reason the brisk little woman did not make the time she usually did. They were precisely an hour late.

The next morning there was no wife pointing out time and urging breakfast. John hurried into the office fifteen minutes behind time, to be reprimanded for having lost an important sale.

It took several verbal declarations on the part of Juliet every day to keep up her behind-time schedule, for she was the soul of system and promptness. She assured herself that she had put her hand to the plough, and there should be no turning back.

Just one week had flitted past. It had been a miserable week for both. John had hurried off two mornings without time for even a cup of coffee, and two more he had been late. The luncheons had been a rub and a go, and the dinners had come almost any time. He had attended a banquet and arrived in time to be served with dessert with the rest.

"What do you call this?" inquired John, looking up from a deliciously appetizing dish, which he was attacking at just eight o'clock in the evening.

"The revolt in Franklin Flat," returned Juliet without the ghost of a smile, but with a ripple of laughter in her voice.

"Will the insurrection be called off, if the chief offender promises an entire reformation?" he queried, laughingly.

"Are you in earnest, John?" Juliet asked with an earnestness that brought back the whole miserable week through which he had just lived. "I am willing to go back on regular schedule time, if you are, but I am not going alone."

The man arose from the table. It was only a step to the other side.

"Juliet," he said, drawing her to him, "you have given me a lesson that only a brave and tactful wife could have given. Procrastination has been my besetting sin. Somehow I never realized the value of time, and not until you started in to discipline me did I realize what a behind-time habit I had acquired, and how fearfully aggravating it could be. Call on your revolt, girlie! I am a man with no excuse cannot be on time, he doesn't deserve to have a regular time for anything."

Juliet smiled happily through a mist. "It takes a brave man to acknowledge a fault," she murmured, "and a strong man to correct it."—Emma Gary Wallace in Zion's Herald.

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JACKSON, MISSISSIPPI

OLIVIA CHESTER MONTGOMERY.

On the night of Oct. 10th the gentle, bright spirit of little "Ches" Montgomery joined the company of the redeemed in glory.

"Around the throne of God in heaven
Thousands of children stand
Children whose sins are all forgiven
A holy, happy band; singing glory
be to God on High."

Though only nine years old, she had trusted the Savior and talked freely about Him and her desire to obey Him. She was the joy of her home and community, always full of cheer and gladness. She will be sorely missed by a large circle of friends, old and young but most of all by those at home into whose lives her own had become forever entwined. Everything that loving hands and skilled physicians could do failed, for it was the Father's will to take her to be with Him. In the home at Edwards a large company of friends, including the entire public school gathered to show their love for her. The body sleeps in the beautiful cemetery, but her spirit will wait at the beautiful gate in company with a little sister for the coming of those who are bereft by her going away.

OAK RIDGE.

Hurrah for Oak Ridge church of Farrell. They gave \$375 for State Missions. This looks good for a one Sunday church. They called the present pastor half time indefinitely. These delta people are great folks and some of them know what to do with the Lord's money.

Fraternally,
W. J. DERRICK.

Surprisingly Good Cough Syrup Made at Home

Costs Very Little and Easily Made, but is Remarkably Effective.

You'll never really know what a fine cough syrup you can make until you prepare this famous home-made remedy. You not only save \$2 as compared with the ready-made kind, but you will also have a more effective and dependable remedy in every way. It overcomes the usual coughs, throat or chest colds in 24 hours—relieves even whooping cough quickly.

Get 2½ ounces of Pinex (50 cents worth) from any good drug store, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. Here you have a full pint—a family supply—of the most effective cough syrup that money can buy—at a cost of only 54 cents or less. It never spoils.

The prompt and positive results given by this pleasant tasting cough syrup have caused it to be used in more homes than any other remedy. It quickly loosens a dry, hoarse or tight cough, heals the inflamed membranes that line the throat and bronchial tubes, and relief comes almost immediately. Splendid for throat tickle, hoarseness, bronchitis, croup and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, combined with guaiacol and has been used for generations for throat and chest ailments.

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Thursday, October 19, 1916.

PLEASANT HILL BAPTIST
CHURCH, COPIAH COUNTY.

For years past we have depended upon a pastor coming to us from a distance and preaching to us once a month. With this we became dissatisfied, believing that with a membership of two hundred and fifty we could do far better if we had a pastor in our midst.

Immediately after our association met last year, we organized a field of work, co-operating with Red Lick, Unity and Bethesda Baptist churches, and called Bro. J. N. Miller to serve us. We were to pay him a salary of \$200 and give him a home.

In January he and his wife came to us, and have labored faithfully for Christ and his kingdom. They came with a determination to work for a higher plain, and the membership, as it were seemed to catch the spirit and through the year everything has pointed toward progress.

Our Sunday school is run on a well organized plan. We have a splendid W. M. U. and an unusually enthusiastic Sun Beam Band.

We have already given more for missions than ever before and paid our visiting minister who labored so faithfully and efficiently with us for a week, a goodly sum. The pastor's salary is coming easier than ever before and every one seems well pleased.

On second Sunday in October we met and called Bro. Miller for half time with a salary of \$400.

Our prospects are bright and we hope next year to pass the high water mark in all that we undertake.

We feel like saying as David did of old, "Bless the Lord, Oh my soul! and all that is within me, Bless His holy name."

We would advise any good country community that can do so, to go immediately about organizing a field of work, and locate a pastor among you.

They enjoy the atmosphere of the country, both materially and spiritually and will do great service for our Lord and Master.

A MEMBER.

KENTUCKY.

Dr. R. L. Motley in renewing his subscription to the Record has this to say of the Mississippi brotherhood:

I had my heart set on attending the Mississippi Convention, but I find now that I shall not be able to do so. I trust you all may have a fine session of the convention. I am especially anxious to know that the Record has all the consideration due it by the brotherhood. I just wish I could be with you—be one of you—and take my humble place in trying to secure the proper support for the Record. I hope a genuinely good man may be found to put in my place on the Commission. I experience a bit of sadness, if not jealousy, at the thought that I shall no longer be honored with a place on the Commission. It was a joy to serve the Mississippi brethren in many ways, especially in connection with the dear old Record.

We have had a glorious meeting here at Germantown. I shall return to Winchester after tomorrow night.

I leave right away, after preaching at home Sunday, for Nashville, Tenn., where I go to hold another meeting. Only once before in my life did I ever hold two meetings just this way, but I had out a promise to an old friend in Nashville, and he claimed me for this particular time. I had to get released from Bro. Phillips' Bible Conference, in Chattanooga, in order to accommodate my friend. I am looking for a great meeting in my own church next month when Dr. Wicker comes to me. Pray for us.

SOME MEETING.

The spirit of revival seems to have been quite widespread among our Baptist people within the last few months. Let it inspire in our hearts deep and abiding thankfulness. In the Providence of God it has been the good fortune of my churches to enjoy the gracious favor of the Lord. At Hickory, Rev. J. J. Mayfield of the South Side Baptist church of Meridian, did the preaching. His strong faith in God, and his great zeal in proclaiming the gospel gave signal effectiveness his preaching; numbers were converted and baptized, the membership was revived and manifest tokens of divine blessings upon the entire town, were the results. At Poplar Springs, under Bro. Mayfield's preaching we had a great refreshing from the Lord. Mayfield was at his best and his preaching elicited the attendance and serious attention of the people. The felt presence and power of the Spirit of God were manifest from the beginning of the meeting. Twenty-six persons were received for baptism and six by letter. The little weak band of the saints was greatly strengthened and the beginning of better and larger things now fills the circuit of their vision. I would like to say, if any church or pastor is in search of an efficient and successful evangelistic pastor to labor with them in a meeting they can make no mistake in securing the services of J. J. Mayfield.

At Causeyville Rev. J. L. Low did the preaching. It was well and effectively done. Lowe reaches the people. He loves the Lord, loves his brethren, and the souls of men. He knows and cares for nothing in his efforts to reach the unsaved, but the pure gospel of God's grace. The Lord blessed his ministrations among the people in the revival of the church membership and in the conversion of souls. Five were received by baptism, and others will probably come in later. Low is a lovable brother and I would highly commend him to the brotherhood, as a most effective helper in revival meetings. I have no doubt others will write of the great meetings of some of our Meridian churches. I only regret my inability to attend these meetings, but my own work demanded my time and attention elsewhere. Great numbers were converted and baptized into the fellowship of the churches. The Lord be praised and his people grateful.

R. A. VENABLE,
Meridian, Miss.

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The Baptist Record.

160 EAST CAPITOL STREET.
JACKSON, MISSISSIPPI.

MEETINGS.

My meeting at Berwick began the first Sunday in August. Bro. Madison Flowers assisted me there. Two were received for baptism and church greatly strengthened.

On Second Sunday in August my meeting began at Mt. Zion. N. A. Edmonds was with us. There were received twenty-one for baptism and one by restoration. Edmonds and I were room-mates at Miss. College and the Seminary. It was a joy to have him with me.

On the third Sunday J. A. Chapman was with me at Bethel. Fourteen for baptism.

On fourth Sunday Boyce H. Taylor, of Murray, Ky., came and preached for us at Liberty for eight days. Taylor stirred the people of Liberty in a way that no man has done be-

fore. More people have and are reading their Bibles to know what God has to say to them in relation to service and obedience. Thirty-six for baptism and nine by letter.

B. L. M'KEE,
Liberty, Miss.

Curious Charlie—"Do nuts grow on trees, father?"

Father—"They do, my son."

Curious Charlie—"Then what tree does the doughnuts grow on?"

Father—"The 'pantree,' my son."

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